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CATHOLICISM AND HISTORISMUS *

Members and friends of our Association: I have chosen to speak to you of certain changing currents in contemporary western thought and the relation of these to the Catholic historical writer.

The changes are so profound that they will undoubtedly appear in our time-perspective as marking one of the notable turning points in the history of thought. They have been manifest in Europe since the close of the last century; they are moving through our own country today. And they consist, I think, essentially in this: a discovery of the inadequacy and a consequent abandonment of that positivism which rejects all metaphysics, of that materialism which denies all spiritual reality, and of that rationalism which will endure no mystery.

Certainly it is true that in all the major fields of science and speculation there is today a consciousness of coming to new frontiers of mystery, or at least an awareness of problems, long ignored or unrecognized, for which established methods of inquiry promise no solution. Saying that, one thinks immediately of our contemporary physicists, the breakdown of the old atomic conception of material reality, and the carrying of the analysis of matter to the point where physics would seem to take flight into that metaphysical realm which positivist science of the last century refused to regard as real. Our physical scientists today are indeed becom-

* Presidential Address, Nineteenth Annual Meeting, American Catholic Historical Association, Chicago, December 28, 1938.

ing aware of the baffling mystery that envelopes the world of nature, and there is a large and growing literature, reaching even to the popular mind, which stresses the limitations more than the achievements of physical science, and points less to what is known than to what is unknown. The same realization of inadequacy or falling short of attempted goals of understanding appears no less plainly in other fields. The study of human behavior has also awakened the mystic nerve, and the psychologist of today, unlike his nineteenth-century predecessor, no longer boasts that he has touched the springs of human action, but tends rather to admit—with an increasing and most praiseworthy humility—that he has hardly yet begun to discover what the problems of his science actually are.

When we consider the state of the social sciences this crisis in thought is more impressive still, or at least more generally recognized. For, consider the striking contrast between the old clear and confident certainty (prevalent in the days of Comte, Spencer and Marx) that the laws of the social world were known, or at least knowable, and the spirit pervading most economic and sociological literature of our day. The very concept of a social science as a body of strictly verified knowledge is fast becoming a derisively reactionary notion, and no really wise thinker of our day professes to know and understand the rationale of human society. What is characteristic now of the best thought in this order is a very tentative and undogmatic pragmatism with a wide realization that the social world is filled with mystery; and we observe on all sides men standing helpless before problems which are so far from being solved that they can hardly as yet be defined. How profound is the change come to pass since that day, not very long ago, when, as Professor Beard has written,

> it was believed that the problems of economics and politics could be solved, like those of engineering; and . . . by the more ambitious, that even human history, including every form of particularity in politics, economics, esthetics, ethics and theology could be reduced to a kind of terrestrial mechanics like the celestial mechanics of Newton.[1]

[1] *The Open Door at Home*, 7.

But today a new social mysticism is abroad, and with it a sense of forces at work which were not even suspected by the old rationalistic social theorists of the nineteenth century.

Other signs too have been given of this deep change in the intellectual temper of our western world. Pope Pius X's condemnation of modernism in theology was of a piece with it, and also the revival of idealism in philosophy. We may discern it even in the very citadel of exploded nineteenth-century ideas, Moscow, where the "general line" of Marxist speculation runs away from what is called mechanicism toward a quasi-idealist and most certainly mystical view of material reality.

Now the position of historical studies is not unlike that of the others I have mentioned, because the unacknowledged and illicit liaison between history and rationalist positivism is dissolving. We have come to the end of the nineteenth-century effort to grasp historical truth conceived essentially as an object of inquiry for positivist science. That is, we have come to the end of what German writers, such as Karl Heussi,[2] called *Historismus,* which may be roughly defined as that rigorously objective and "scientific" historiography which professional academic historians, all over the western world, were producing in voluminous quantities at the close of the last century. Its outstanding marks, apart from erudition and careful documentation, were the complete absence from the mind of the historian of any consciously held philosophy, and an objectivity of viewpoint from which the historical process was seen as an actuality existing apart from the observing historian. Signor Croce has written of those who composed this kind of historical literature as the "philologist historians", whose object was that

> their histories should reach the rank of comprehensive compilations . . . finally attaining to the arrangement of the whole of historical knowledge in great encyclopedias. . . Philosophy was known to them only as " philosophy of history ", but even this rather by reason of its terrible ill-fame than from direct acquaintance. . . They almost persuaded themselves that philosophy had been invented to alter the names and confuse the dates which had been confided to their amorous

[2] *Die Krisis des Historismus.* Tübingen, 1932.

> care, that it was the abyss opened by the fiend to lead to the perdition of serious documentary history.[3]

The book from which these words are quoted was the first powerful attack, by an eminent historical writer and thinker, upon the inability of this kind of historiography to satisfy the appetite of the human spirit for historical understanding. And since the publication of that book a quarter-century ago, the attack has spread to a point at which our most eminent American historian can say of *Historismus* that it has been wrecked beyond repair; that there was implicit in it a concept of historical actuality as a "kind of idol whose form and aspects could be discovered by assiduous searching and note taking"; and that "this idol has been shattered, and its devotees are powerless to put it together again."[4]

The story of this coming to judgment is one of the most interesting passages in the history of modern thought, and I should like to dwell a little upon it. *Historismus*, or positivist history, had its small beginnings in the work of Ranke, Mignet and their contemporaries who reacted against the philosophies of history prevalent in the romantic age, and took the position that the historian's proper business is to compose truthful and accurate narrative, abstaining from value judgments and contenting himself with the presentation of an exact statement of fact based upon a critical study of the best contemporary documents. What mattered to Ranke, for example, was the reality, not the value of historical facts; and he always protested that he was not able to accept the charge of judging the past or instructing the present, but only of showing how things had actually happened. This was the single purpose of all his work, and, as Croce has said of him, "he was able to steer between the rocks without ever letting appear his own religious or philosophical convictions, and without ever finding himself under the obligation of forming a definite resolution."[5] But remember this of Ranke: he was not an opponent of philosophy; he merely felt no need of it in executing his

[3] *Theory and Practice of History*, 295.

[4] Charles A. Beard and Alfred Vagts, "Currents of Thought in Historiography," *American Historical Review*, XLII (April, 1937), 481.

[5] *Op. cit.*, 292.

very limited historical investigations. And so far was he from being a positivist or a rationalist that he actually flung himself down, pious Lutheran that he was, before the unfathomable mystery of things. He approached the past with reverence and full awareness of the profundity of its depths, never deluded for a moment by the notion that his mind, or any merely human mind, could actually comprehend the historical process. He had great intellectual humility and a very limited conception of how much of the life of the past could be reported as it actually happened. So that, as Lord Acton said of him,

> He seldom probes to the bottom the problems of public life and the characters of men, and passes dry-shod over much that is in dispute . . . he abstains from the secrets of private life . . . he never sorts men into black and white. . . The cup is not drained; part of the story is left untold; and the world is much better and very much worse than he chooses to say.[6]

Necessarily he could do no more under the limitations of his aim and method, for the Ranke type of historiography by its very nature cannot probe below the surface of events or do more than establish a sequence of connected occurrences and arrange them in accurate narrative. It is precluded absolutely from setting forth the history of cultures, of movements of the spirit, of thought, morals, religion and *Weltanschauungen*, of that whole complex of spiritual and physical activity which is the life of a people.

Nevertheless, there rose up a vast school of professional and academic historical scholars who did not think rigorously enough to realize this fact. They venerated Ranke's name and professed to be following in his path, but they did not perceive the limits of his objective; and, unconsciously departing still further from their model, they approached the past with a very different spirit. It was the familiar story of unworthy disciples of a great master. These were the "philologist historians", still with us in great number, but puzzled and now a little irritated by the criticism rising against them, and quite unable to understand why we may justly accuse them of deficient historical intelligence. For, although it is true that they have obeyed scrupulously the canons

[6] "German Schools of History," *English Historical Review*, (1), 13.

of seminar documentation, and have been devoted to what they regard as historical truth, and have done much good work at discrediting, or correcting, loose, partisan and propagandist historians, yet they have worked at their tasks in the spirit of positivism and rationalism. And therefore, they have misconceived the very nature of the object of their study. For they did not see historical activity as a living, organic process, an unceasing movement of the human spirit and therefore profoundly mysterious; but saw it rather as a vast sum of events, connected in a quasi-mechanical manner; and they fancied that genuine history, the "true" and "scientific" history, as distinguished from the false or misleading or unscientific, was nothing other than an immense compendium of verified and properly documented statements concerning these past events. Moreover, they showed loss of the spirit of reverence for the past, and loss of the sense of union with it through their own participation in continuous historical life. So the positivist scholar did not conceive his researches as the remembrance and verification of human experience, but as an inquiry into something alien to himself and from which he stood wholly apart. Unlike the much praised but little emulated Ranke, he was not bowed down in awe before the mystery of things, but on the contrary tended to regard the historical process as not having a mysterious nature at all.

Hence it was that even when there arose, half a century ago, a general awareness of inadequacy in the old more strictly political history, and a demand for greater attention to social, economic and other cultural activities of the human race, positivist and rationalist historians really did not modify at all their fundamentally erroneous conception of the historical process. They widened the scope of their interest and research; they brought the peasant and artisan upon the stage of history along with the warrior and statesman; their historical writings passed from being "political" to being "social and political", or "cultural", or "social, economic, political and cultural"; they sought to gather all past facts into a kind of "totalitarian" history. But they could not arrange these in any satisfactory pattern without surrendering their minds to some one or another of the various absurd ideologies to which positivism and rationalism in the end deliver their victims.

It was one thing to be rigorously scientific, objective and neutral of mind when one was concerned, say, with the campaigns of Frederick or Napoleon, or the diplomacy of modern states. The problem was merely one of discovering a sequence of events and reporting them as they had happened; the historian needed only the documents, the ability to read them, and the art of composing in a logical and orderly way. But when the positivist and rationalist historians set out to enlarge the content of history to include the whole life of nations and cultures, it became evident that something was wrong, that something was lacking in their method, that something was missing from their very conception of history. They were no longer attacking problems that are solved by the dispassionate play of reason upon evidence; what they now required was imagination, intuitive knowledge of human nature, and deep spiritual insight into past life; for they were face to face with the mysteries of the social-historical process. Called upon to provide a richer, more complete and penetrating history, they could only offer more detailed history which did not penetrate into historical life but only expanded over its surface. They fancied themselves, it is true, to be in pursuit of truths that would illuminate the past and answer the deeper historical questions that were now being asked; but the very constitution of their minds led them to assume that these truths would be found in economics, or social relations, or ideas, or technology, or climate, or race, or geography, or anywhere but in the living soul of man and the vision which he gains of the world of reality about him.

Failure to perceive this truth, failure to realize fully that the past can only be known to him who can enter with imaginative insight into the life, thought, moods, visions of those who have gone before, this has been the great defect of all this learned historical work which we may designate as positivist and rationalist; and of which we may say, as Taine said of the *philosophe* historians,

> that in this vast moral and social world they only remove the superficial bark from the human tree . . . unable to penetrate to or grasp anything beyond it; their hands cannot contain more. . . To them the bark is the entire tree and, the operation once completed, they

> retire, bearing along with them the dry, dead epidermis, never returning to the trunk itself.[7]

There is small wonder in the fact that positivist thinkers themselves ultimately reacted against a historiography composed in this spirit, and became in time actively hostile to history itself, laying against it Max Nordau's charge that it "knows nothing of the laws that govern causal relations of the events of human life", that "it provides us with no knowledge", that it "corresponds to no natural requirement of the human mind," that "the pictures which it throws upon the black background of the past are not aspects of reality, but projections of subjective ideas", and that " its practical purpose, in a word, is to oppress and deceive the present with the assistance of the past."[8]

Such are the reasons why the historical writer who is under the dominion of obsolete ideas of the eighteenth and nineteenth centuries cannot write the history which the mind of our age increasingly demands. No matter how great may be the sum of his erudition, without a reformation of his mind and a radical change in his concept of the historical process, he can only be at best a graceful writer of narrative; at the worst, a pedant and a bore. For he will not face—indeed, he can barely understand—the questions that now are being asked to render the past intelligible. I do not mean, of course, that he is always a materialist insensible to the importance which ideas have in human history; sometimes, in fact, like the *philosophe* historians of the Enlightenment, he even exaggerates the influence of an abstract intellectualism in shaping the course of historical life. No, his deficiency is not in ability to write *Ideengeschichte*, but in lack of knowledge of the nature of man. He does not comprehend human behavior. He does not realize with adequate vividness that although man's nature is substantially unchanging—in the sense of being ever body and soul, formed in God's image, and pointed toward one common and enduring supernatural end—yet every generation of men is at the same time unique because it is of unique historical formation. It is alive and on the terrestrial scene at a unique moment in that

[7] *The Ancient Regime*, III, Ch. 2.

[8] *The Interpretation of History* (Trans. M. A. Hamilton), 43-46.

linear, non-repetitive spiritual activity which is the historical process. Although it is true that the men of past centuries shared our nature, yet they were not like us; they had not the same experience and memory; they had not the same vision of reality; and they moved within, while ever forming anew, civil and social worlds very different from ours of this moment. It is, therefore, wholly impossible for us ever to understand them and their moment of historical life unless we enter intuitively into them, seeing as they saw, feeling as they felt, thinking again their thoughts. We must know them from within, or we can never really know them at all.

And to achieve this requires more than sympathetic historical imagination; it demands a view into the mysterious depths of human nature, into the minds and hearts, the souls, the passions, the weaknesses and limitations, the visions, aspirations and motives that work within the human race. The historical writer who cannot, or will not, peer into these depths (not plumbing them, to be sure, for the human mind can never exhaust this well of mystery) is therefore wholly incompetent to explain either the psychological formation of a generation of men or the social world which was the work of their minds and spirit. He can only write as one of those of whom Archbishop Goodier has said this, that "ignoring in the outlook of others what does not exist in their own, [they] must necessarily give a warped, an incomplete, a modernized idea of the people of another generation, who are of a totally different mentality."[9]

But who can provide us with the history that our age needs and now is consciously demanding? Who can penetrate somewhat into the mysteries of the past, of which we now grow increasingly aware and which tease a rising curiosity? I venture the opinion that the Catholic historian—if his mind be wholly Catholic—is the one best equipped to offer some degree of satisfaction to this appetite. This is because he is almost alone in realizing that "history in its deepest sense"—to borrow the words of Peter Wust—" does not consist merely of secular happenings. . . . It is only on the surface that history is a *motio physica*. . . . Below, in the

[9] Alban Goodier, S.J., *History and Religion* (London, 1937), 1.

depths that are accessible to the mind alone, is a truly gigantic *motio metaphysica voluntatis,* a passionately stirring drama of the spirit."[10] And it is the Catholic alone who can enter subjectively and completely into this great spiritual drama, for he alone can order the whole past life of the human race into a perspective of meaningful historical remembrance: he alone is the bearer of universal human memory; only he is at one with that which gives significance to this march of mankind through time.

True and accurate historical knowledge is nothing other than verified memory, and there is no historical knowledge unless the events attested by the documents vibrate, as Croce has put it, in the soul of the knowing subject, so that he, the knower of history, knows as one who remembers. Or, one might put the same thought in another way by quoting the words of Nicholas Berdyaev:

> In order to grasp the mystery of the historical, I must have a sense of it . . . as something that is deeply mine, that is deeply my history. . . . Any penetration into a great historical epoch is fruitful and based upon real knowledge only when there occurs an act of remembrance.[11]

It is, I believe, only in this conception of history that one can transcend, or at any rate obviate, the problem of how to know the past with certainty and thus avoid sinking into the morass of historical skepticism.

But how can historical memory be other than clouded if one does not enter into and share the mind of the Church of Christ, which is the mind of God living and remembering through this terrestrial world of time? If the Church knows—as she does, and with the deepest sympathy and understanding—the historical men of pagan antiquity, why is it so? Because she remembers them, because she lived with them, baptized, confessed and received them into herself. She knows every great event, every mood, every error, every achievement, every thought of our past, because she experienced all this in our midst and remembers it. She is not only our hope, but our memory and we can only enter into our past by uniting ourselves with her. That is why Mr. Belloc was entirely right when he insisted that

[10] *Crisis in the West. Essays in Order,* 101.

[11] *The Meaning of History,* 22-25.

there is no such thing as a Catholic aspect of European history. There is a Protestant aspect, a Jewish aspect, a Mohammedan aspect, a Japanese aspect, and so forth. For all these look on Europe from without. The Catholic sees Europe from within. . . As a man can testify to his own motive so can the Catholic testify to unjust, irrelevant, or ignorant conceptions of the European story; for he knows why and how it proceeded. . . In a way that no other man can, he understands the Roman military effort; why that effort clashed with the gross Asiatic and merchant empire of Carthage; what we derived from the light of Athens; what food we found in the Irish and the British, the Gallic tribes, their dim but awful memories of immortality, and even how ancient Israel . . . was, in the old dispensation at least, central and (as we Catholics say) sacred: devoted to a peculiar mission. For the Catholic the whole perspective falls into its proper order. The picture is normal. The procession of our great story is easy, natural, and full.[12]

We too—we of the new nations born of the vitality of Christian Europe—have that story for our own, and with much to add to it; for it is not only the tradition of Europe, but of all that is and will be Christendom.

To illuminate that story with the torch of accurate knowledge, erudition, and the aid of all auxiliary sciences; to gain the deepest comprehension of it from within; and then to tell it in all the ears that can be persuaded to listen, that surely is the chief intellectual work calling for execution in our day. For, by all signs showing, the twentieth-century mind is hungering for nothing so much as the recovery of its historical tradition, a knowledge of the roots from which it has grown, a sense of bearings and direction, and some understanding of the nature of social-historical life. It grows articulately conscious of that need, and much has been already accomplished toward supplying it. We can hardly doubt that in time it will appear that the main achievement of the western mind in the last century was the growth of historical understanding. And such understanding, let us remember, will be new, will be something we never had as a general mark of the educated intelligence; but to the extent that it becomes such a general mark, the whole intellectual atmosphere in which the mind confronts the

[12] *Europe and the Faith*, vii-ix.

Catholic Faith cannot but undergo profound and salutary transformation.

Today it is historical understanding above all other qualities and equipment of mind that draws the man of learning toward the Church. Tomorrow we may be confident that the historical apologetic will have still greater power over the human mind.

Great, therefore, is the opportunity now given, in this changing temper of thought, for Catholic historical writers to address a growing audience eager to understand what the Catholic mind is incomparably able to grasp and present intelligibly. We have, I think, only to get to work in a humble spirit of complete dedication to the truth, and in firm resolution to avoid not only the pedantry of those historians who never have sensed the mysteries of the past, but to be freed also from our own errant tendencies, such as admitting apologetics into history (instead of history into apologetics!), succumbing to delusions of transcendency in the matter of the philosophy of history, and, worst of all, clinging to that absolutism of historical judgment which holds up the medieval scene as a standard by which to judge the merits of other and different ages. From all these errors let us pray for deliverance that we may help in the great work of unveiling the truth of our past. But above all else let us realize vividly, and without a moment's forgetting, that the perfect union of the mind of the historian with the mind of the Church is the prime and indispensable condition for the best historical work, because it is the one way to an understanding of human nature.

Sir Henry Lambert pointed out a few years ago that "the chief danger to attaining truth in history lies less now in political and ecclesiastical bias than in the misinterpretation of the materials by persons defective in humanity, imagination and general understanding."[13] Is it not so? Does not bad history, or at least the worst of it, have its origin in ignorance of man? And how else can that deep mystery of man be plumbed if not by the wisdom and light of Him who "knew what was in man"?

ROSS J. S. HOFFMAN.

[13] *The Nature of History*, 66.

ST. ROBERT BELLARMINE AND HIS FAMILY *

On September 17, 1621, Cardinal Robert Bellarmine of the Society of Jesus died in Rome; and at once throngs of the faithful began to pay him the honors of a saint.[1] So truly were his contemporaries convinced of his extraordinary holiness that only a few months later the cause of his beatification was introduced in Rome, the scene of most of his public life, and in Montepulciano, the small mountain town of his birth. Capua, whose cardinal archbishop he had been for three years, felt she had equally valid claim on Bellarmine and began his process in 1623; and soon Naples, where he had been provincial of the Jesuits for three years, followed suit. Each of these cities vied with the others to have the cardinal recognized as its own saint.

Despite all the popular enthusiasm there was for his cause at this time, it was not until 1923, more than three hundred years after his death, that he was finally beatified. One wonders what caused this long delay. It was not merely the fact that his brillant writings made him many enemies among the nobility and the Protestants because these people alone cannot successfully influence the Congregation of Rites; nor was it solely the circumstance that he was a Jesuit, seeing that in the meanwhile many other sons of St. Ignatius have been canonized. The truth is that his beatification was bitterly opposed by Catholic adversaries,[2] who for various personal reasons trumped up many accusations against him. The most damaging of these accusations was that he was guilty of bestowing excessive favors upon his relatives; in other words, he was charged with that

* Paper read at the Nineteenth Annual Meeting of the American Catholic Historical Association, Chicago, December 29, 1938.

[1] Pastor, *History of the Popes*, XXV, 328.

[2] Numbered among the more famous of these adversaries are Cardinal Azzolini, Cardinal Passionei, Döllinger, Reusch, Baumgarten, Benzicker, Buschbell and a certain De Récalde—the pseudonym for a whole group of Jesuit baiters who published a defamatory book entitled: *La Cause du Vénérable Bellarmin*, Paris, 1923.

common sixteenth-century clerical weakness, generally known as nepotism.

The opponents of his beatification base their charges of nepotism chiefly on the evidence contained in the unpublished family letters of the cardinal.[3] Those who defend him from the stigma of this accusation derive their arguments from the same sources.[4] It would seem that the publication of these letters would aid materially in solving this dispute;[5] yet up to the present practically all these letters remain unpublished.

In 1929 His Eminence, Cardinal Mundelein, long an admirer of his fellow cardinal, Blessed Robert, acquired for the Feehan Memorial Library of St. Mary of the Lake Seminary a collection of sixty unpublished holograph letters of the holy Jesuit.[6] With two

[3] "Aus den Familienbriefe geht hervor, dass Bellarmino die Seinen andauernd und fortlaufend mit kleinen und grossen Summen unterstützt und bedacht hat, darunter Summen, die man niemals als Almosen an Armen gibt". Baumgarten, *Neue Kunde aus alten Bibeln* (Rome, 1922), 203.

"Auch behielt er ein warmes Gefühl der Zusammengehörigkeit mit seinen Blutsverwandten und hat mit ihnen in einem lebhaften grösstenteils noch unveröffentlichten Briefwechsel gestanden, in dem wiederum manche Seite seines Wesens zur Entfaltung und Enthüllung gebracht wird." Buschbell, "Zur Charakteristik des Kardinals Bellarmin", *Jahresbericht der Görresgesellschaft für 1921*, 4. See also Buschbell, "Bellarmin in den Briefen an seine Verwandten", in the *Festschrift für Sebastian Merkle* (1922).

Merkle also has some interesting remarks on this point in his review of Buschbell's *Selbstbezeugungen des Kardinals Bellarmin*, (Krumbach i. Schwaben, 1926) in the *Theologische Revue*, XXV, 94.

[4] "Alludiamo alle sue lettere familiari. . . . Se non che, sono ben desse queste lettere quelle che meglio dimostrano la rettitudine somma dell'Uomo di Dio, e ce ne fanno ammirare la squisita delicatezza di coscienza; così che è a dolere che poco siano state usate, specie a questo proposito; tanto vi si trovano lucidamente esposti, e con esempj di casi particolari illustrati, quei due principalissimi capi che sono il tutto nella presente questione, vale a dire, il principio seguito dal Venerabile nelle elargizioni ai parenti, a la misura parchissima, anzi al di sotto del necessario, constantemente tenuta nell'erogarle". Tacchi Venturi, *Il Beato Roberto Bellarmino. Esame delle Nuove Accuse contro la sua Santità* (Roma, 1923), 66. Cf. also Kneller, *Theologische Revue*, XXII, 335; and Rosa, *Civiltà Cattolica*, Anno 70, III, 56.

[5] Baumgarten maintains this opinion because he presents an "ausgesprochene Forderung einer vollständigen Veröffentlichung aller erhaltenen Briefe Roberto Bellarminos," *op. cit.*, 387.

[6] The scholarly Cardinal Archbishop of Chicago has acquired more than three hundred holographs, unpublished letters of canonized saints for the

exceptions [7] these letters were written after Bellarmine received the red hat. His life as a simple religious has been excellently told by Le Bachelet in his *Bellarmin avant son Cardinalat, Correspondance et Documents* (Paris, 1911), a thoroughly documented study. During that period of his life he was not plagued by his relations, because as a Jesuit bound by a vow of poverty there was no financial assistance which he could render them. But once he was raised to the Sacred College his family immediately reminded him that he was their kin. More than half of our letters concern this interesting relationship. These particular letters will lend additional strength to Tacchi Venturi's defense of the cardinal's sanctity in his book *Il Beato Roberto Bellarmino* and will demonstrate that the German historians, Baumgarten and Buschbell, have not been fair to the saint in their criticisms.

Nearly all the remaining letters in our collection are addressed to various members of the Celestinian Order, that reformed branch of the Benedictines, established by Pietro di Murrone, the famous hermit Pope Celestine V, who abdicated the papacy to retire to his mountain solitude. For fifteen years this Order had Bellarmine for its cardinal protector. His labors to promote its welfare have been summarized by Bartoli [8] and by Brodrick [9] in their biographies of Bellarmine; and Le Bachelet [10] has already published some correspondence on this score. Our letters deal especially with one cantankerous monk who was a thorn in the side of his superiors. These letters will show that being cardinal protector of a religious Order is not a glorious sinecure but on the contrary entails many headaches.

Feehan Memorial Library. In this group are letters of St. Aloysius, St. Teresa of Avila, St. Francis de Sales, St. Vincent de Paul and many others. For an authoritative evaluation of this collection consult Madigan, *Word Shadows of the Great* (New York, 1930), 55 sqq.

[7] A letter to Tommaso Bellarmino, January 16, 1598. A letter to a priest, September 18, 1598.

[8] Bartoli, *Della Vita di Roberto Cardinal Bellarmino* (Roma, 1678), 225-230.

[9] Brodrick, *The Life and Work of Blessed Robert Francis Cardinal Bellarmine* (London, 1928), II, 273-278. We are fortunate to have in English this complete and interesting study in two volumes which is the best biography of Bellarmine in any language.

[10] "Bellarmin et les Ordres Monastiques," *Gregorianum*, VII, 179-191.

Within the next year our collection of letters will be edited and published for the benefit of scholars interested in *Bellarminiana*. Today it would be impossible to discuss the contents of all these letters; and hence this paper will be limited to a brief consideration of what this correspondence reveals upon the important subject of the cardinal's nepotism.

Of all his immediate relatives Bellarmine was most intimate with his elder brother, Thomas. In our collection of thirty-two family letters, thirty are addressed to the "Molto Magnifico" or "Illustrissimo Signor Tommaso Bellarmino." From these salutations alone we can get a glimpse of Thomas' character. Pope Marcellus II having been his uncle, he felt that much honor was his due and that great things were expected of him. Yet until he was fifty years old he worked as an ordinary papal scribe in the Vatican and basked in the glory of Robert's reputation as an author and a scholar. Then suddenly in 1593 an attractive young maiden, by name Francesca Vignanesi, captured his heart; and he, who for more than half a century had been a bachelor, was led away to the altar. After his marriage, he returned to his native Montepulciano, where his home was blessed with fourteen children, nine boys and five girls.

Thomas, however, was no business man and he found it exceedingly difficult to provide for his ever-increasing family. At times he was in such dire straits that he was compelled to borrow from the nuns of St. Bernard's Convent,[11] where his sister Marcella had taken the veil. It is no small wonder then that Thomas was anxious to have his talented brother receive some ecclesiastical preferment. To him it would mean escape from the sheriff and financial security for his wife and his children. By urging Robert in several letters to accept at least a bishopric for the family's sake, if the cardinalate were temporarily unattainable, Thomas earned a definite reproof

[11] "Non ho mai havuto risposta, se il debito con le monache di S. Bernardo sia di 200. fiorini, et se sia liquido. Quando sia liquido, non so vedere, come V.S. non voglia pagarlo quanto prima." To Tommaso, February 25, 1601. These letters are cited precisely as the manuscripts read. The spelling and accentuation are not always in conformity with the best modern usage but no attempt has been made to modernize the letters.

from his brother.[12] As soon as Robert did receive the red hat in 1599, appeals for help arrived so regularly from Montepulciano that he felt obliged to remind his brother that "the purpose of this dignity is not the help of relatives but the service of the Church".[13] Towards his other kinsfolk he maintained the same attitude; for example, to Maria Bellarmino Cervini,[14] one of his nieces, who was pleading for her relative, Marcello Cervini,[15] he penned in his typically simple, unadorned style[16] the following message:

> I have seen how many letters you have written to me and what you want from me. You can be certain that I entertain every best wish for Signor Marcello and I have done everything for him that I can do with the new Pope. But up to the present, nothing has happened and I do not wonder because those who beseech him are without number. Furthermore, Signor Marcello has not proved his worth. Perhaps with time he shall become better known and shall find more favor with those who rule the world. I have recommended him to the new Pope and to the Pope's nephew. Little more can I do because I am called to the Palace to serve and not to accommodate my relatives and

[12] Cf. Brodrick, *op. cit.*, I, 340-342. It appears that with the passing of more than three hundred years all of Thomas' many begging letters have disappeared; but we may infer from Robert's answers the substance of what Thomas had written. Concerning this fact Tacchi Venturi, *op. cit.*, 92, writes: "Si rammenti . . . che niuna cioè delle lettere di Tommaso al Cardinale ci fu conservata. Il loro tenore può dunque esserci noto soltanto dalle risposte che da Roma andavano a Montepulciano."

[13] "Il fine di questa dignità non è l'aiuto de parenti, ma il servitio di santa chiesa." To Tommaso, March 27, 1601.

[14] Concerning her see Tacchi Venturi, *op. cit.*, 81; also Baumgarten, *op. cit.*, 388.

[15] Brodrick, *op. cit.*, I, 336 identifies this Marcello. It is fortunate that Marcello did not become Bishop of Montepulciano until thirty-one years after Bellarmine's death because otherwise the critics would have charged his appointment to St. Robert's undue influence. Cf. Tacchi Venturi, *op. cit.*, 69 sqq.

[16] Bellarmine could write elegant Latin and Italian when he took pains with his composition. In his life as cardinal he had little time to devote to literary efforts as he confessed to his humanistic friend, Marc'Antonio Bonciario: "Io ancor che volesse, non saprei scrivere politamente, ma ancor che sapesse, non potrei per il poco tempo, che mi avanza, et però metto in carta le parole, come cascano, per dir così, dalla penna, senza mutarle, ò riscrivere mai le cose che una volta ho scritte." August 27, 1611.

friends. Nevertheless, I shall not fail to do everything that I can do without giving offense to our benefactors. With these few words I recommend myself to your prayers.[17]

Having hitherto been bound by the strictest vow of poverty, the newly-created prince of the Church at once found it imperative to formulate prudent principles upon which to regulate his future life. Such principles were absolutely necessary in view of the common practices of his day. Not only was nepotism an accepted custom among many prelates, but the ordinary man in the street also took it for granted that once a cleric entered the episcopate—or more especially the Sacred College—his whole family followed him into a land flowing with milk and honey. What was written of another prominent figure in the sixteenth century could easily have been said of any ecclesiastic who renounced this practice, *viz.*, "His freedom from nepotism was an example which few understood and still fewer respected, a fact that his contemporaries could not realize."[18]

From Bellarmine's letters we learn what were the excellent principles which he adopted in regard to his family. Writing to Thomas, the holy cardinal states: "I could not enrich my relatives in good conscience, even if I were richer than I am, but charity demands that we give succour to the poverty of all, especially that of relatives."[19] In other words, he purposes never to make the

[17] "Ho visto quanto V.S. mi scrive, et quanto lei desidera da me. Et lei puo esser certa, che desidero ogni bene al Signor Marcello, et ho fatto tutti li offitii, che da me si sono potuti fare con il nuovo Pontefice. Ma fin'hora non è riuscito niente: et non mene maraviglio, poiche quelli, che domandano sono infiniti: et il Signor Marcello fin'hora non ha dimostrato il suo valore. Forse co'l tempo sarà piu conosciuto, et così troverà piu favori apresso quelli, che governano il mondo. Io l'ho raccomandato al nuovo Pontefice, et al nipote dell'istesso Pontefice. Et poco piu posso fare, perche sono stato chiamato in palazzo per servire, et non per accomodare i parenti, e gl'amici. Tutta via non mancarò in quello, che potrò, senza dar disgusto à padroni. Et con questo mi raccomando alle vostre orationi." May 2, 1621.

[18] Höfler in his *Leben des Papstes Adrian VI* (Vienna, 1880), 383, speaks thus of Pope Adrian VI. Tacchi Venturi, *op. cit.*, 72 writes very frankly on this subject.

[19] "Io non posso arrichir i parenti con buona conscientia, ancor che fusse piu ricco di quello che sono, così la carità vole, che si sovvenga alla povertà di tutti; et massime di parenti." To Tommaso, April 6, 1600.

members of his family wealthy but only to relieve their poverty. If it is charitable for a cardinal to give alms to the poor, it does not cease to be charity when the poor are his own kin. In fact, as is often said, charity should begin at home. By studying the cardinal's letters with an open mind, the critical historian will conclude that the Jesuit adhered to this rule of conduct all his life. Even though he remonstrated with Pope Paul V over the Pope's excessive benefactions to his family, neither the reigning pontiff nor any contemporary cardinal ever accused him of hypocrisy.[20]

Thomas Bellarmine was really deserving of his brother's charity; and the future saint on various occasions tried to ease his poverty. Not only were small sums of money dispatched now and then to Montepulciano, but occasionally gifts of other kinds were sent. Interesting among the latter was the offer of a donkey.[21] Such a gift may seem strange to us; but in the Italy of the sixteenth century donkeys were the ordinary means of transportation. But common as they were in those days, still Thomas was too poor to own one; and thus, when an extra donkey was presented to the cardinal by one of his friends, it was at once offered to the "molto magnifico fratello."

The true object of Bellarmine's benefactions, however, was not the person of Thomas but his many children. Upon the cardinal devolved the obligation of providing for their education; and, as his nephews advanced in age, they were given pensions[22] and bene-

[20] Pastor, *op. cit.*, XXV, 99.

[21] "Mi è venuta hoggi una bella mula, donatami da un conte mio amico di Puglia. Onde havendone due in casa, se V.S. ne vole una per servirsene costì, finche l'altera serve à me, la mandarò volentieri." To Tommaso, November 17, 1600.

[22] "Alla Madonna di Settembre si matura la prima paga della pensione di Giuseppe vostro figliolo. Saria bene haver qua alcuno con carta di procura, che la riscuotesse." To Tommaso, September 2, 1601.

"Sarà bene che V.S. quanto prima faccia dare la prima tonsura al suo primogenito se pure è idoneo, cio è se sa leggere et scrivere, come comanda il Sacro Concilio. . . . Et subito mi dia aviso del successo, perche gli darò una pensione di 300. scudi, la quale servirà per andare à studio, quando sarà tempo, et per hora servirà in cambio della provisione, che gli ho assegnato." To Tommaso, May 21, 1605.

fices [23] for their schooling. In addition, during the Christmas season he remembered them with thoughtful little gifts. On December 29, 1600, he wrote the following interesting note to Thomas:

> The postman of Cavaliere Vignanesi carries some spiced cakes and rolls and some other trifles, which I have entrusted to him that he may give them to you. But because I doubt that he will give everything to you, I found it necessary to warn him that they were only entrusted to him. I wished to send some material for clothing your children; and I have waited to learn what kind you wish as was requested in my letter; but since you have not answered I shall send by the Cavaliere some money to buy clothing for them according to your own selection and at the same time I shall send forty scudi for the Bishop and sixteen for Sister Marcella [24] which she requested from me for a veil. May God grant all of you happy holidays! Tell your wife that I do not wish for any more girls because three are enough; hence, let her have a boy, otherwise we shall have trouble finding so many dowries.[25]

Paying little heed to his own physical welfare, the cardinal was especially solicitous for the health of his relatives. When one of his nephews, Giuseppe, fell ill with consumption, the kindly Jesuit offered to bring him to Rome and to house him in his own quarters,

[23] "Certo è che le cose del Priorato non caminano bene, et io previddi ogni cosa, et volevo un'Abbadia in Faenza, che era cosa sicura, ma il Signor Giuseppe mi stette tanto à torno con dirmi che questa era una occasione di proveder uno di vostri figlioli, che mai piu saria tornata, che mi lassai persuadere." To Tommaso, April 28, 1601.

[24] This nun was Bellarmine's sister; cf. Coudère, *Le Vénérable Cardinal Bellarmin* (Paris, 1893), II, 421-422. All of Bellarmine's biographers call her Marcella but Le Bachelet notes that her baptismal name was Catherine. When she entered the Convent of S. Bernardo after the death of her husband, she chose Marcella as her name in religion. Cf. *op. cit.*, 472.

[25] "Il vetturale del Cavaliere Vignanesi porta alcuni mostaccioli, et ciambelle, et non so che altra cosetta, le quali cose io ho donato à lui, ma che ne faccia parte à V.S. Ma perche dubito, che esso darà ogni cosa à lei, però mi è parso avisargli, che sono cose donate ad esso. Volevo mandare qualche drappo per vestir i vostri figliolini, et aspettavo sapere, come li volete, del che si era scritto costà: ma poi che non ha risposto niente, mandarò per il Cavaliere alcuni denari à cio li coprino à suo modo, et insieme mandarò li 40. scudi per il Vescovo, et 16. per suora Marcella, che me li ha dimandati per velarsi. Prego da Dio, à tutti le buone feste, et V.S. dica alla sua Consorte, che non vorrei piu fanciulle, che tre bastano, però faccia un fanciullo, altrimenti duraremo fatiga à trovar tanti doti."

if the change of climate would aid his recovery.[26] Despite his many favors, no hostile critic has ever been able to prove that any of his nephews was ever spoiled by his uncle's generosity, so prudently was it dispensed.

Another relative who figures often in Bellarmine's correspondence is his sister, Camilla, for whom he had great affection, seeing that she had been his inseparable playmate in childhood. Later in life she married a ne'er-do-well by the name of Bartoletto Burratti; and their whole wedded life was spent in vainly trying to keep the wolf away from their door. Come what may, they always had the cardinal as a last resort; and they were not the least embarrassed in begging from him. Camilla was not beneath asking him to pay her bills;[27] and, when he refused to pay a sizeable debt[28] she was much dissatisfied.[29] Unable to fathom their financial plight even with his intellectual genius, Bellarmine was inclined to place the blame on Bartoletto's shoulders. In order to justify himself Bartoletto proceeded to write the cardinal a letter, forging Camilla's name, all the while singing his own praises and exculpating himself for their disgraceful condition.[30] Nevertheless, he did not outwit

[26] "Se Giuseppe vostro figliolo sia in pericolo, et paresse à Ms. Alessandro Ricciardi, che fusse per star meglio qua, dove è l'aria piu grossa, noi faremo la charità di haverne cura." To Tommaso, May 26, 1606.

[27] "Harò caro sapere in particulare quanto sia il debito di Camilla, massime quello, del quale paga il conto à cio sappia quello, che gli ho da dare." To Tommaso, May 12, 1600.

[28] "V. S. potrà dire à Madonna Camilla, che pensavo pagargli li debiti, ma che quando ho inteso quanti sono, ho trovato, che non ho il modo per tanto: però si contenti per hora di questo, che gli mando, à cio non patisca del vivere, et preghi Dio per me." To Tommaso, June 16, 1600.

[29] "Ho anco inteso da Ms. Cosimo, che Madonna Camilla nostra sta mal contenta di quello, che io gli do, et che piu presto vorrebbe che io gli pagasse il debito, che ha con Ascanio Mattioli di 270. scudi." To Tommaso, November 17, 1600.

[30] "Hora mi occorre, che ho ricevuta una lettera di Madonna Camilla nostra scritta alli 14. di Decembre, et l'ho ricevuta hieri per mano del Sig. Bernardino Burratti. Tutta la lettera è in scusa del suo Marito, con dire, che non spreca la robba, et che de i debiti non è colpa il suo Zio, che gli lassò un'heredità litigiosa, et dannosa. Et mi ringratia delli 15. scudi, et delli 50. che gli mandavi. Io non penso rispondergli, perche veggo che lei non sa scrivere, et cosi non mi posso fidare, che la lettera sia sua, poi che ne anco sa sottoscrivere il

his brother-in-law because the saint was certain that his sister did not even know how to write her own name.

During the Holy Year in 1600, one year after Bellarmine's elevation, Bartoletto, in spite of his pitiful poverty, asked the cardinal's permission to come to Rome so that he and his spouse might enjoy the new family glory. To such an obviously ridiculous request, the saint penned patiently the following answer:

> It would please me very much if not only you but also my sister were able to come to Rome for the Jubilee of the Holy Year; but, considering the debts that you have and the expenses that would be necessary for clothes and for the journey to Rome, I think it would be better to postpone your trip to another time, when I may be able to receive you in my own home, and treat you as becomes a brother-in-law, because I am now living in so small a palace that it is necessary to board some of the servants outside. I leave it up to your judgment whether it would be advisable for you to stay in Rome outside of my home and without that dignity that becomes a brother-in-law of a cardinal. By this advice I do not wish to oblige you not to come; but I am merely giving you my opinion—which is to be patient and to wait for the proper occasion. You have the example of the relatives of His Eminence, the Cardinal of Siena, of whom not even one has appeared in Rome, even though four years have passed since his elevation. With this I recommend myself to you and to Madonna Camilla, for whose prayers I am deeply grateful.[31]

suo nome, et tutta mi pare cosa di Ms. Bartoletto, et forse lei non ne sa niente." To Tommaso, February 2, 1601. From another letter we learn that the cardinal's suspicions were grounded in fact.

[31] "Harei caro, che non solo voi, ma anco mia sorella potesse venir à Roma à pigliar il giubileo dell'anno santo, ma considerando i debiti che havete, et la spesa, che si faria in vestirsi, et venir à Roma, credo che saria bene differir il venir à Roma un altro tempo, quando io possa ricervervi in casa, et trattarvi da Cognato, perche hora sto in palazzo tanto stretto, che mi bisogna tener fuora di casa alquanti servitori. Lo stare anco voi in Roma, fuora di casa mia, et non con quella decenza, che conviene al Cognato di un Cardinale, Iasso pensar à voi se stia bene. Non voglio per questo obligarvi à non venir, ma solo vi dico il mio parere, che è di haver un poco di patienza, et aspettar il tempo. Havete l'essempio de parenti dell'Illustrissimo Signor Cardinale di Siena, da quali non è comparso pur'uno à Roma, et sono gia quattro anni, che esso è Cardinale. Con questo mi raccomando à voi, et à Madonna Camilla, quale ringratio assai, che faccia oratione per me." March 10, 1600.

How to provide for this improvident pair was almost enough to exasperate any saint. Bellarmine tried to solve the difficulty by giving them a pittance of five scudi, roughly equivalent to five dollars in our currency, every month; but even with this steady income affairs went from bad to worse until he was told by a reliable witness that his sister did not have bread enough to eat.[32] With all our advanced training what would a modern social worker do with such a case?

Another name often occurring in Bellarmine's letters is that of Angelo de la Ciaia, son of Pompeo de la Ciaia and Eustochia Bellarmino,[33] the cardinal's sister. In 1598, while yet only a boy and a year before his uncle entered the Sacred College, he was left an orphan. Because all his relatives were financially embarrassed, Angelo's education became Bellarmine's obligation once he received the red hat. This Christian duty he performed conscientiously, desiring to give Angelo a good education but at the same time not to pamper him.

In the saint's opinion Angelo was not talented enough to enter one of the Jesuit institutions,[34] and so arrangements were made to board him in Perugia at a school under the resident bishop's supervision. Here his schooling, room, board and clothing were to cost, according to advance calculations, ten scudi a month.[35] The money for this purpose was entrusted to Thomas Bellarmine; and before seven months had passed, the "molto magnifico fratello" had already spent 180 scudi on Angelo and was presently

[32] "Mi maraviglio, che Mad. Camilla sia tanto povera, che non habbia grano à sufficientia." To Tommaso, December 8, 1600.

[33] Cf. Tacchi Venturi, *op. cit.*, 75, n. 3. This author states that Angelo was the son of Pompeo de la Ciaia and Eustochio Bellarmino, sister of Robert. Eustochio must be a typographical error for Eustochia. See Coudère, *op. cit.*, II, 423.

[34] "Mi pare che Angelo sappia molto poco, et che non saria atto per nessuna schola delli Padri della compagnia." To Tommaso, March 3, 1600.

[35] "Ho inteso, che in Perugia vi è un collegio di convittori giovani sotto la cura del Vescovo, i quali sono bene istrutti nelle lettee et costumi, et che con dieci scudi il mese sono provisti da detto Vescovo di vitto, vestito, stanza, et ogni altra cosa. Mi pare che questa sarà buona commodità per Angelo, perche l'aria è piu conforme à quello di Montepulciano, et l'essere fuora di Roma non è se non bene, quando si puo havere la medesima institutione, et anco la spesa è molto minore." To Tommaso, April 6, 1600.

requesting more.[36] Where all this money was disappearing, the cardinal could not understand. Graciously Thomas offered to send him an itemized account but Bellarmine replied: "I do not want to see the account of Angelo's expenses but I do strongly exhort you to examine them; and because they are under your control I wish you would moderate them and keep them to a proper level so that he will neither lack any necessity nor have any superfluities."[37] What more prudent advice could anyone give under these circumstances?

That Angelo was not pampered can be judged from the fact that once he had to write to the cardinal for some writing paper which in those days was almost as much an indispensable necessity for a student as it is today.[38]

In later life Angelo decided to study for the priesthood; and after his ordination he pursued higher studies in Salerno, where he gave a good account of himself. When he was about to receive the doctorate, the benefice attached to St. Benedict's Monastery in Capua became vacant through the death of its abbot. Bellarmine, having resigned as Archbishop of Capua only a year before, felt that he still had some claim upon this abbey. Many were the requests which the pope received for this benefice; and the saint wrote to Thomas, who was ever carping about his stinginess toward his family, that he obtained it for Angelo "not without

[36] "Ho dato ordine, che si rimettino domani 25. scudi à Perugia. Et se io credessi ogni anno di spender tanto per Angelo, mi parria un poco troppo, perche gia sono spesi cento ottanta cinque scudi, et non è finito l'anno. Il Signor Card. Baronio mi ha detto, che per un suo parente, che tiene nell'istesso collegio, non paga in tutto piu che cento vinti scudi l'anno, dando dieci scudi il mese al Vescovo, et non si impacciando di cosa nessuna, ne grande, ne piccola. Lo pensando, che questa spesa sia stata necessaria questo primo anno, ma che poi sarà minore." To Tommaso, March 2, 1601.

[37] "Non desidero vedere i conti delle spese di Angelo, ma ben desidero, che V.S. le consideri, et perche passano per mano sua, le moderi, et tenga in quel segno, che conviene, non gli lassando mancare il necessario, ne haver soverchio." To Tommaso, March 16, 1601.

[38] "Mi scrive questa settimana, che ha domandato à V.S. che desse ordine al Veglia, che gli comprasse un libro per scriverci l'epistole; essendo quello, che haveva, tutto scritto, et che V.S. non ha dato tale ordine. Se è vero, che habbia bisogno di tal libro, V.S. potria consolarlo con farglilo comprare." To Tommaso, March 16, 1601.

having used some rhetoric.''[39] This attractive appointment was given to Angelo not for his own reward, though he was deserving of it, but for the sake of Thomas Bellarmine's children. Numerous and young as they still were, it was difficult to provide for their education. This obligation devolved upon Robert; and at this time he was none too well and the thought of death never strayed far from his mind. He relied upon Angelo to assume his charitable responsibilities;[40] and with this conviction he wrote to Thomas that ''Angelo will not forget after my death to help your children because he must acknowledge all these benefits as coming from our house, as hitherto he has always recognized.''[41]

In the Mundelein collection of letters Bellarmine writes to or speaks about several other relatives, *e. g.*, Gasparre and Ruberto Bellarmino, Lelio and Giulia Mancini. These letters, however, are concerned with rather minor matters and do not shed any additional light upon the question of his ''cosi detto'' nepotism.

From what has been stated in this paper, it will be evident to the disinterested scholar that the great Jesuit cardinal was in no sense overindulgent to his family. True enough, he did not ignore them altogether; but considering their extreme poverty he gave them aid in their needs as his conscience directed him. Would it have been more virtuous for him to have given away all his excess income as alms to beggars in Rome while his own sister was starving for bread and his own nephews and nieces were ill fed and scantily clothed and deprived of the most elementary schooling?

[39] "Tuttavia l'ho ottenuto per Angelo nostro non senza haverci usato retorica." To Tommaso, June 3, 1606.

[40] As a matter of fact, Angelo died as Bishop of Teano several years before his uncle. He left behind him some debts and his creditors besieged the cardinal for payment. Because Bellarmine refused to pay all these debts, for which he had no responsibility, Baumgarten (*op. cit.*, 204) takes the cardinal to task.

[41] "Dell'Abbadia di Capua non mi pare di poterne farne miglior provisione, che darne il titulo ad Angelo, gia che è huomo, et ha dato in Salerno buonissimo saggio di se, et quest'anno si dottorarà. Et credo che non mancarà doppo la morte mia, di aiutare i vostri figlioli, poi che tutto il bene lo debe riconoscere da casa nostra, come fin'hora mostra di riconoscere." To Tommaso, May 30, 1606.

There is no doubt that it would have been much easier for him to have donated all his alms to needy strangers and to have turned a deaf ear to the incessant pleas from Montepulciano. Writing on this very subject, one of his earliest biographers, Daniel Bartoli, declares: "The twenty-two years of (his) life as a cardinal were twenty-two years of lively conflict with his relatives. Never once was there peace or truce because the principles that led them to beg and him to refuse were too insuperably opposed, his answers being that he was not rich in order to enrich his family, and that he would never deviate by a hair's breadth from his principle of granting them alms only to the extent necessary to keep them from actual want, according to their state." [42]

St. Robert Bellarmine was never one to choose the path of least resistance, which in this case would have been to ignore his kinsfolk. On the contrary, despite all the difficulties involved, his fine sense of Christian charity directed him to relieve their needs. Many of his critics have never seen eye to eye with him on this policy.

HARRY C. KOENIG.

[42] *Op. cit.*, 306.

A MAJOR PROBLEM FOR CATHOLIC AMERICAN HISTORIANS *

A half century ago, the second volume of John Gilmary Shea's monumental work was offered to a waiting public. Representing one-half of the completed history of the Church in America,[1] these volumes established themselves as the sole authoritative treatment of our national ecclesiastical background. Looking back at this semi-centennial anniversary we can offer our gratitude that such initial trail-blazing was so successfully accomplished. But must our reflection at this half century period be limited to only a backward glance? Rather ought we not, while esteeming the momentousness of Shea's contribution, survey the field he so loved and ask ourselves if we are fulfilling to our ability the aims and wishes of the man whom we characterize as the foremost writer on the history of the Catholic Church in the United States?

Practically fifty years after the *History of the Catholic Church in the United States* was completed, it remains as the sole standard reference for our religious history.[2] Within the present century several treatments of the entire history of the Church in America have been published. Doctor O'Gorman issued a one-volume digest of Shea's work, completing our history to 1897.[3] A larger cooperative history has presented in popular fashion the Catholic

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[1] Throughout this paper, the term "American" is limited in its application to the United States of America and its territorial possessions. Likewise the word "Church," where not otherwise explained, only refers to the denomination popularly known as the Roman Catholic Church.

[2] John Gilmary Shea, *History of the Catholic Church in the United States*: 1492-1866 (4 volumes, New York, 1886-1892).

[3] Thomas O'Gorman, *A History of the Roman Catholic Church in the United States, American Church History Series,* XI, Philip Schaff, editor (2nd ed.; New York, 1905). This volume was written for a predominantly non-Catholic public and hence gives prominent and major attention to the interesting and romantic pre-nationalistic or mission period.

contribution to the formation of American civilization.[4] This series, however, cannot be viewed as a scholarly history of American Catholicism. In addition there have been several textbooks and summary expositions of the history of the American Church.[5] Prescinding for the moment from the really great mass of monographic, periodical and local contributions to Catholic history, Shea's volumes continue to dominate the field as the only adequate general history of the American Catholic Church.

Admitting the unquestioned excellence of Shea's *History*, shall Catholic historians in their veneration, ignore the question: is his history adequate and proper for the present day? Admitting its usefulness as the only general treatment, should we fail to make some provision for a newer, larger and more extended exposition on the Catholic Church in the United States? If there is need for a revision and enlargement of our standard ecclesiastical history, there are certain difficulties and problems that must be contemplated, debated, and determined. It would be well to enumerate some of the more evident obstacles and later to enlarge and discuss them. Primarily, we are faced with the issue: can the *History of the Catholic Church in the United States* be revised or modernized? In summary it must be admitted that it cannot be revised; that a completely new production is required. If a new history of the Church in America is to be written, how is this stupendous task to be accomplished? Shall this work be the lifetime task of one man or should the recent trend of historiography, the coöperative history, be employed in this ecclesiastical field? Apart from these major problems, there are numerous collateral issues that it would be profitable to examine. Practicalities of life demand that thought be given to the matter of financing such an undertaking. Apart from the expense of printing, the author, or authors, must be compensated; manuscripts and books must be donated or purchased. The problem of the arrangement or the plan of division for such a history of the American Church must be weighed. This obstacle proved of major importance to Shea, especially in his later volumes,

[4] Constantine E. McGuire, editor, *The Catholic Builders of the Nation* (5 volumes, Boston, 1923). This work tends on the popular side and many of the contributions contain none of the scholarly accoutrements of workmanship.

[5] F. A. Fink, *The Church in United States History* (Huntington, Ind., 1938).

and any narrative on the nineteenth century must satisfactorily solve this difficulty. The coöperation and assistance of the American hierarchy must be secured in order that the contemplated work will be recognized as authoritative and, more importantly, that the materials of the history may be available for the investigator's survey. There is a final problem to be considered, although its significance is overshadowed by the greatness of the task proposed: should the author, or authors, be representative of the lay or the clerical Catholic historians?

Prefacing a detailed treatment of these fundamental questions, the writer desires to make clear the distinction that he is not planning to determine these proposed issues but that he merely desires to offer a discussion of these problems. Rash indeed would one be to attempt to resolve other minds on any one point, much less to pass judgment on all these issues. No such ambitious end is my goal. I propose merely to proffer a stimulant or catalyst for the initiation of productive thought on this problem along lines which will be constructive. At most this paper proposes to be an introduction to a general discussion. In light of this limitation, we may proceed with a detailed examination of the propositions previously delineated.

The necessity for providing a new, modern and more contemporary history of the Catholic Church in the United States is almost too obvious to demand lengthy treatment. Nevertheless, such a requisite may be objectively supported. Let it not be thought that such a suggestion in any way minimizes or belittles our appreciation of Shea's labor. It cannot be too frequently stated that within the limits determined by the author and including the time covered, Shea's history possesses an excellence that is incontrovertible and its reputation time has definitely substantiated. Nevertheless, recognizing the original work's merit, we need not be blind worshippers of our ancestors. Shea, himself, hinted at the future need to rewrite his own history. It was the foresight and the reasonableness of an historian, and not a smug humility, that gave us these words:

> . . . hoping that the volume may prove of some service till a writer with a clearer head for research, more patience in acquiring the necessary books and documents, and greater knowledge and skill in pre-

> senting the results affords the Catholics of the United States a book adequate to the subject.[6]

The temporal limitations, self-imposed by the author, further indicate Shea's expectancy and hope that others would enlarge the work he initiated. His biographer has written:

> He felt that this period (1866–1892) which saw some of the most intricate problems the Catholic Church in America has yet had to solve, should be allowed to undergo "the mellowing influence of time," in order that the events which literally crowd its years "might be judged in a calmer mood and in juster proportion."[7]

Admitting Shea's appreciation of the inevitable revision of his narrative, it would be apropos to compare the father of American Catholic Church history with his contemporary, George Bancroft.

Bancroft long retained a position in general American History similar to that of his contemporary in the ecclesiastical field; and yet the historical profession, while granting the contribution which Bancroft made, has not been reticent in rewriting, correcting, and enlarging the scope of Bancroft's investigations. There is truth in the dictum: every generation rewrites its own history.

Even if Shea's original effort were left intact we would have to consider the need of bringing his history up to the early decades of the present century. In addition to the temporal element it is impossible to escape the increased research in American Catholic history which has widened our knowledge of that field. Many of the minor points of Shea's narrative have been corrected and amplified into monographic studies.[8] The interest in Church history has

[6] Shea, *History*, I, Preface.

[7] Peter Guilday, *John Gilmary Shea*, The United States Catholic Historical Society's *Records and Studies*, XVII (New York, 1926), 140.

[8] It would be impracticable to attempt a bibliography of this ever increasing literature, but examples of this activity can be viewed in such works as: Peter Guilday, *Life and Times of John England* (New York, 1927); John Rothensteiner, *History of the Archdiocese of St. Louis* (St. Louis, 1928); Claude L. Vogel, *The Capuchins in French Louisiana, 1722-66*, *Franciscan Studies*, VIII (New York, 1926); Jean Delanglez, *The French Jesuits in Lower Louisiana, 1700-1763* (Washington, 1935); Gilbert J. Garraghan, *The Jesuits in the Middle United States*, (New York, 1938); *Records and Studies* of the United States Catholic Historical Society of New York; and *The Records* of the American Catholic Historical Society of Philadelphia.

been broadened by special schools of research.[9] This additional material and the necessity of carrying the original history of the Church in America into the present century propose a basic challenge: shall a completely new or modern Church history be written or could Shea's volumes be revised and continued? This issue has an independent economic significance worthy of observation. The original plates of Shea's history are still in existence and if important changes and corrections of this edition could be accomplished without destroying the entire format, the new history would be less expensive to publish.[10] The peculiar arrangement of Shea's work, however, forbids any attempt at modification and his method of presentation makes continuation along the same plan undesirable, if not impossible. His history is the expression of his own personality and viewpoint. A contemporary writer would find it next to impossible to adopt the viewpoint and arrangement of the original writer, and hence the re-editing would tend to destroy the interpretative value of Shea's history and yet would not substitute an adequate treatise. An additional deterrent to a revised edition is the necessity that Shea's system of notation be completely revised, corrected and systematized; and these detailed corrections would render the original plates valueless.[11]

A more compelling justification for a modern work rather than a revised history is the need for a broader interpretation of American Church history. Viewing Shea's work in its general make-up, the main emphasis is upon the physical development of the Church, the growth of missions into parishes, into dioceses and into provinces. The biographical, social, charitable, and educational material is woven into this warp as incidental and supplementary information. Shea and some of his successors even to the present

[9] The predominantly Catholic field pioneered and concentrated on by Herbert Bolton and his students; The Institute of Jesuit History at Loyola University to develop knowledge of the Church in Mid-America; The American Church History Seminar at the Catholic University of America; and special studies at other Catholic graduate schools are immediate examples.

[10] The plates of Shea's original edition are in the possession of the Catholic publisher, Joseph McVey, of Philadelphia.

[11] Peter Guilday, *John G. Shea*, 150-151; Peter Guilday, "Recent Studies in American Catholic History," *Ecclesiastical Review*, LXXXIV (May, 1931), 529-530.

were unconsciously influenced by the materialism characteristic of contemporary America, and they have concentrated upon the "brick and mortar" growth of the Church rather than upon the broader and more basic interpretations of Catholic influence. Has not the time come when we should give as much emphasis to these deeper aspects of Catholic development as to mere physical or external development? It cannot be denied that the reaction of the "new history" viewpoint has had some repercussions upon ecclesiastical history. In secular history the nineteenth-century interpretation has been broadened to include all aspects of human activity, especially the social or the cultural. Could we expect that Church history would be independent of such movements? Therefore, we must give notice not only to the physical growth of the Church, but also we must give attention to such factors as education, charity, literature, and other fields of endeavor common to the Catholic, layman or religious, as well as common to the non-Catholic.[12]

We must give notice to the background of the elements and personalities of our history. Apart from racial background there are such considerations as the social and economic levels of the Catholic lay leaders, the general outlook of Catholics developing out of the local views maintained in distinct regions, the interreaction of Catholicism and environment. Finally notice must be given to the official attitude of the American ecclesiastical leaders and even to the unorganized views of the laity, on national or local problems, controversies and movements in the national life.[13] Along this line of broader interpretation, consideration should be given to the influence of American Catholicism in and on scientific, social and aesthetic activity within the nation. Has the Catholic, because of his Faith, had any influence upon such fields as medicine or the physical sciences? We have merely to consider the activity of certain religious nursing Orders or the viewpoint of Catholic leaders on medical questions to realize that Catholics and Catholicism have had some influence. We must not be satisfied with the

[12] Lucy M. Salmon, *Why is History Rewritten* (New York, 1929); Robert C. Clark, "Why History Needs to be Rewritten," *Oregon Historical Quarterly*, XXXV (1934), 295-310.

[13] Peter Guilday, *Writing of Parish Histories* (Philadelphia, 1935), 15, reprinted from *Ecclesiastical Review*, XCIII (September, 1935).

mere statement or the enumeration of such influences, but we must evaluate its contribution to our national life or to the American viewpoint. The same type of analysis can be applied to activity in the field of arts: literature, music, painting, sculpture and architecture. Developing information along these lines will prepare the way for a more fundamental and difficult problem, namely, the cultural and spiritual repercussions of Catholicism upon Protestantism and, in turn, Protestantism upon Catholicism, within our national territorial limits. These problems are more readily stated than solved, but some effort at a solution must be attempted if we are properly to evaluate the influence and contribution of the Catholic Church to American life.

The demonstration of Catholic influence in America throughout its entire breadth affords a final justification for a new edition of the history of the Catholic Church in the United States. One of the most adequate means of maintaining the external dignity of the Catholic Church is to portray the influence our organized religion has had on national development. This apologetic value in history has been recognized by outstanding pontiffs and by our own hierarchy. Leo XIII repeatedly expressed this idea:

> Men are needed deeply versed in these studies [history and especially ecclesiastical history] who will set themselves to write with the intention and aim of making known the truth in all its fullness and strength. Since her enemies have recourse above all to history for their weapons, the Church must needs be equally armed for the fray. . . .[14]

Finally the same pope stated that history was " . . . the mirror in which the life of the Church shines down the centuries, demonstrating the providential action of God in the march of events."[15] Our own national hierarchy considered the study of Church history sufficiently important to give it special mention in their Pastoral Letter subsequent to the Third Plenary Council of Baltimore (1884):

[14] "Letter of Leo XIII on History," (London) *Tablet*, LXII (September, 1883), 321. Cf. W. Barby Faherty, "Leo XIII and Historical Studies", *Historical Bulletin*, XVII (November, 1938), 9-10.

[15] Leo XIII, "Encyclical Letter to the Clergy of September 3, 1899," (London) *Tablet*, XCIV (September, 1899), 498.

> Train your children to a love of history and biography. Inspire them with the ambition to become so well acquainted with the history and the doctrines of the Church as to be able to give an intelligent answer to any honest inquiry. . . . teach your children to take a special interest in the history of our country.[16]

If we are going to teach our children the true history of the Church in America, we must prepare modern and standard works that keep abreast of the better historical methods and interpretations. In this way it may be demonstrated what our contribution to American life has been; and more importantly, how thoroughly the American Church fulfills the teaching of our Founder and Redeemer. If only to maintain the dignity of the Church in view of the broader aspects of historical viewpoint, it would appear that a new edition of our Church history is requisite. The preceding justifications can be considered as cumulative supporting reasons.

The establishment of the necessity for a modern history of the Catholic Church in the United States is, however, merely an initial step. In order to insure the value and comprehensiveness of such a work, there is much preparatory labor to be accomplished. This statement is proposed in the face of the ever-increasing production in Catholic ecclesiastical history, a productive energy with which it is difficult to keep abreast.[17] And yet all the land has not been plowed, much less furrowed. A complete set of histories for the ecclesiastical provinces in the United States does not yet exist.[18] In like manner, diocesan histories and ecclesiastical biographies are in part totally inadequate, in part outdated, and in part nonexistent. Only recently have serious efforts been made to chronicle the rise and growth of the religious communities within our boundaries.[19] Pioneer work confronts the investigator in other

[16] Peter Guilday, *The National Pastorals of the American Hierarchy* (Washington, 1923), 250.

[17] Peter Guilday, "Recent Studies in American Catholic History," *The Ecclesiastical Review*, LXXXIV (May, 1931), 529-546. The article outlines in broad strokes the historiography of Church history between Shea's death and 1931.

[18] The most recent and scientifically laudable contribution in this line has been, *Our Catholic Heritage in Texas, 1519-1936*, Paul J. Foik, editor (3 volumes, of six to be published, Austin, Texas, 1936-1938).

[19] Commencing with Herbermann, *Sulpicians in the United States* (New York, 1916), and continuing down to Louise Callan, *The Society of the Sacred*

less-trodden fields of Catholic history. In the field of Catholic charitable work there is only one guiding light; and yet how huge, even though possibly not demonstrable, is the Catholic contribution and activity along this line.[20] What historical recognition has been given to our numerous hospitals, our asylums, orphanages, and diocesan charities? What a rich, although difficult field of research for an intrepid researcher! The history of Catholic education in America has been pioneered by Father Burns' exploratory labors and the field has recently witnessed a noteworthy increase of serious productivity.[21] Nevertheless this sphere of Catholic activity has not been completely surveyed nor has it been preempted by the historian of education.[22] In its broader and fundamental aspects Catholic education must be a consideration for any historian of the Church in this nation. Similar observations might be made in regard to Catholic influence on literature, art and the professions, but I hesitate to enter into a discussion of these subjects at this time.

The first great requisite for a comprehensive history lies in the field of bibliography. As true today as it was thirty years ago is Bishop Shahan's statement: "There is nothing that is needed so much as a general bibliography of our American Church history."

Heart in North America (New York, 1937). A partial list of histories of religious congregations will be found in Guilday, "Recent Studies", 537-539. A more comprehensive and annotated list will be found in J. B. Code, "A Selected Bibliography of the Religious Orders and Congregations of Women Founded within the Present Boundaries of the United States: 1727-1850," *Catholic Historical Review,* XXIII (October, 1937), 331-351.

[20] John O'Grady, *History of Catholic Charity in the United States* (Washington, D.C., 1931).

[21] J. A. Burns, *The Catholic School System in the United States* (New York, 1908), and *The Growth and Development of the Catholic School System in the United States* (Chicago, 1912); J. A. Burns and B. J. Kohlbrenner, *A History of Catholic Education in the United States* (New York, 1937); E. J. Goebel, *Catholic Secondary Education,* (until 1852), (Washington, 1936); F. P. Cassidy, *Catholic College Foundations and Development in the United States: 1677-1850* (Washington, 1924); Sister M. Marcella Bowler, *A History of Catholic Colleges for Women* (Washington, 1933). There exist numerous official histories of Catholic colleges and universities.

[22] B. J. Kohlbrenner, "Research Problems in the History of Catholic Education in the United States," *Catholic Educational Review,* XXXII (December, 1934), 587-595.

Despite the amount of research accomplished within the field of American Catholic Church history, there is, as yet, no comprehensive bibliography to guide the student. There are many special bibliographies and many bibliographical aids but the need of a general reference list remains with only a promise of fulfillment.[23] In addition to the coverage of the entire field, there is need of more specialized bibliographies, outlining in greater detail the material available for geographical subdivisions and for topical subjects.[24] Apart from indicating the material at the disposal of the ecclesiastical historian, such a guide would indicate immediately the problems improperly developed or still untouched.

A second preparatory activity would comprise the development of a text or manual of the Catholic Church history of our country. Written for college or seminary students such a book not only would fulfill a much felt need but it would also propose problems, material and interpretations for the consideration, inspiration and criticism of the students and specialists in the field. In this manner corrections and improvements could be proposed and deliberated before any attempt is made to publish a large definitive history. Such preparatory work would tend to insure, through the critical coöperation of fellow laborers, the completeness and accuracy of the larger treatise, a *desideratum* otherwise possible only by revision, which experience has demonstrated is economically impracticable for producers in this particular field.

Taking up other preliminary steps, the necessity of additional investigation and monographic exposition in local Church history

[23] Thomas F. O'Connor, (St. Michael's College, Winooski Park, Vermont) is preparing such a general bibliography.

[24] Examples of such specialized bibliographies: Sister Ursula Thomas, "The Catholic Church on the Oklahoma Frontier; A Critical Bibliography," *Mid-America*, XX (July, 1938), 186-207; T. F. O'Connor, "The Church in Mid-America: A Selective Bibliography," *The Historical Bulletin*, XIII (January, March, May, 1935), 30-32, 51-54, 74-76; Peter Guilday, "Guide to the Bibliographical Sources of the American Hierarchy," *Catholic Historical Review*, V (April, 1919), 120 ff; J. B. Code, "Select Bibliography of Religious Orders...", *ibid.*, XXIII (October, 1937), 331-351. In this category could be considered: Wilfrid Parsons, S.J., *Early Catholic Americana* (New York, 1938); the bibliographies attached to each volume in *Studies in American Church History* (The Catholic University of America, Washington, D.C.).

and along specialized lines is requisite. In the strictly historical field much additional research is necessary. There is an evident demand for additional studies on the Church in American frontier regions.[35] In the same light, the contributions of the immigrant groups in American life must be evaluated in relation to the development of the Church and the problems which these groups produced.[36] Another issue characteristic of our national, as well as our ecclesiastical, history is the need for an analysis of the interrelations and exchange of ideas and institutions between Europe and America arising out of intellectual contact and immigration. The effect of Catholic growth in America upon the national attitude and particularly the growth of anti-Catholic sentiment is an aspect that is only now being critically investigated.[37] This bigotry had its influence not only in destruction and opposition but also in a sturdy Catholic reaction. In like manner attention should be given to un-American movements among Church members, Cahenslyism

[35] Some specialized work has been accomplished by the members of the American Church History Seminar at the Catholic University of America under Msgr. Guilday's direction: William McNamara, *The Catholic Church on the Northern Indian Frontier: 1791-1844* (Washington, D.C., 1932); T. J. Walker, *The Catholic Church in the Meeting of Two Frontiers* (Washington, D.C., 1935); Sr. M. Ramona (Mattingly), *The Catholic Church on the Kentucky Frontier, 1784-1812* (Washington, D.C., 1937); Sr. M. Aquinata (Martin), *The Catholic Church on the Nebraska Frontier: 1854-1885* (Washington, D.C., 1937).

[36] This type of work has been preshadowed by J. A. Griffin, *The Contribution of Belgium to the Catholic Church in America, 1523-1857* (Washington, D.C., 1927); T. Roemer, *The Ludwig-Missionsverein and the Church in the United States, 1838-1918* (Washington, D.C., 1933); G. Shaughnessy in *Has the Immigrant Kept the Faith?* (New York, 1925) has taken up such a neglected aspect of Church history and statistically demonstrated the inaccuracies of previous estimates regarding religious leakage. A number of excellent studies on the relations between political Nativism and the immigrant problem have been printed by the members of Dr. Richard J. Purcell's Seminar at the Catholic University of America.

[37] Shea's statements on Anti-Catholic sentiment, especially in *History of the Catholic Church*, III, 419-421, should now be supplemented by Arthur Riley, *Catholicism in New England to 1788* (Baltimore, 1936); Sr. M. Augustine Ray, *American Opinion of Roman Catholicism in the Eighteenth Century* (New York, 1936); Ray A. Billington, *The Protestant Crusade* (New York, 1938); and Carroll J. Noonan, *Nativism in Connecticut* (Washington, D.C., 1938).

for example, and the efforts to combat them.[28] National problems likewise had their repercussions on the Catholic viewpoint and these warrant investigation. One needs only to consider Cardinal Gibbons' efforts in behalf of organized labor to appreciate the intimate connection between Church history and national history.[29] Similarly, the scholar has only to contemplate the gradual growth of the general materialistic viewpoint among Americans to question the repercussion such an attitude has made upon Catholics and upon the Church. The study of American cultural and social history is only in its infancy, hence it is not to be wondered that the influence of Catholics and Catholic thought along these lines has been practically overlooked.[30] Nevertheless in a future history of our Church these matters must be dealt with and evaluated if our history is to be serviceable and complete. As stated, this type of interpretation is more easily mentioned than solved, but it must first be attacked by mature students in the field before there can be hope for any solution. These suggestions do not exhaust the questions requiring investigation in American Catholic Church history. They are only some of the most evident features which must be prepared to insure an adequate modern history of the Church in the United States.

It must be recognized that the problems confronting the ecclesiastical historian have only been summarized here. However, let it be presupposed that there is agreement upon the need of, and a broader scope for, a modern history of our national Church. Here again, as members of a professional association, we are confronted by another determination, possibly of equal importance with our first issue. How should this proposed history be written? This difficulty is concerned entirely with the two contrasting methods of authorship. In brief, shall this new history be produced by one

[28] Allen L. Will, *Life of Cardinal Gibbons: Archbishop of Baltimore* (New York, 1922), I, 498-534; Peter Guilday "The Church in the United States, 1870-1920: A Retrospect of Fifty Years," *Catholic Historical Review,* VI (January, 1921), 533-547.

[29] Will, *Life of Cardinal Gibbons,* I, 320-360.

[30] The only discussion of this aspect known to the writer is in *The Catholic Builders of the Nation,* II, IV, V. However, the type of work and especially its method characterizes this contribution as inadequate.

scholar encompassing our complete history, or shall the recognized historical students in ecclesiastical history prepare the desired work by coöperative effort. The exclusiveness of the disjunction may be overlooked momentarily in order to provide a discussion of the values and merits of the respective methods. Shea's work, itself, offers an exemplary justification of an historical production by one authority. The modern trend of historiography and the successful culmination of such works as *The American Nation Series* and the *History of American Life* provide valuable examples of coöperative historical writing.

Disregarding the present vogue and favoritism for the coöperative historical method, let us seek to evaluate the merits and the shortcomings of this type of historical composition. Coöperative writing permits a more complete knowledge and control over the field of the specialty and hence it insures a more detailed and generally more accurate exposition of that particular field or aspect of history. And yet to counteract this advantage, "specialized knowledge is likely to yield a perspective that is deep rather than broad."[31] The latter viewpoint is very necessary for a work on the general history of an institution, while the deep perspective is less dangerous in monographic production. In the type of history that we are considering there should not be any attempt to present a mere chronicle of events or facts but the purpose more properly would include a demonstration of the "thought-movement" of our people, the development and interpretation of the major aspects of our national religious life. This distinction is one of the pitfalls of a coöperative production. In a coöperative history the details, usually overwhelming in their multitude, are not to be controverted, but most generally "... there is lacking an interpretation which would produce a harmonious picture and not a series of details, each one of them admirable, but too little woven together."[32] A reviewer of the most recent coöperative effort,

[31] A. M. Schlesinger, "An Editor's Second Thoughts", *Approaches to American Social History*, W. E. Lingelbach, ed. (New York, 1937), 88.

[32] L. B. Shippee, in a review of Faulkner's *Quest for Social Justice*, in *Mississippi Valley Historical Review*, XVIII (March, 1931), 280-281. Another critic repeats the same idea in characterizing the volumes of *The History of American Life*, as witnesses of the development of a "great booming con-

A History of American Life, has characterized the most pregnant difficulty of such types of writing in the statement that the reader would "... get the impression of reading a catalogue of events rather than a history of social development."[33] Each writer's responsibility is limited to setting forth in a manner the salient features of the subject or period allotted to him. There is no demand that his picture be correlated with other topics or divisions except that it adhere to the general plan of the editors. The result often is a series of very detailed and clear kaleidoscopic slides on historical events but the continuity of the moving picture of historical development, and particularly a consistent philosophy or historical viewpoint is absent.

This lack of a philosophy pervading the coöperative history results from the individualism of the contributors, and from the impossibility of a complete harmony among diverse minds. The effort to secure a degree of uniformity and relationship is the onerous, if not impossible, task of the editorial directors. The success or failure of a coöperative work depends proportionately upon the ability of editorial direction. Upon the editors falls the duty of determining the subjects to be included in the treatise, the allotment of each section to the proper scholar, the preparation of rules and directions by which all the contributors shall perform their assigned tasks. The editor must also act the part of the taskmaster to make certain that all collaborators abide by the directions. As a final burden, the editor should demand a definite and precise correlation of the materials of one author with the presentation of another. One commentator on the problem of coöperative editorship summed up the guiding mind in these words:

> The success of coöperative editing, if it shall ever become an unqualified success demands . . . an editorial activity of the most positive sort, a central power to whose judgment the contributors shall yield, not in questions of historical fact but on all points relating to the disposition and correlation of the material.[34]

fusion" without "a dynamic principle." John A. Krout, "Reflections of a Social Historian", *Approaches to American Social History*, 78.

[33] Shippee, *loc. cit.*, 281.

[34] Merrick Whitcomb, in a review of *The Cambridge Modern History* (vol. I), in *American Historical Review*, IX (October, 1903), 142-143.

Without this Czarist type of editorialship, coöperative works have suffered accusations of incoherence, inconsistencies, repetitions, disunity and emphasis upon details rather than the interpretation of the facts, or the correlation of specialized narrative to the "stream of history".[35] The stringent qualifications which are demanded of successful coöperative editorship necessitate only the ability to present facts in a logical and readable order to provide the adequate requisites for single authorship of a general history.

The most apparent attribute of a history written by a single scholar is the unity of interpretation throughout the work. In the latter type of treatise, the facts are woven into a unified plan and the interrelation of influences from one generation to the other is definitely possible. The common objection to such authorship for a large general history is the impossibility of one scholar familiarizing himself with the great mass of source material. It borders upon historical heresy to maintain that there is no need of a mastery of all the sources; nevertheless, such an attitude is more than justifiable. Few are the historical writings which are based entirely upon primary material, without important reference to previous research. The specialist has published the detailed information and, in general, he may be expected to have exhausted the necessary sources for his particular study. There is then a necessity for a qualified person to take the work of the specialists on many individual problems and synthesize their findings into one historical account. The specialist determines his particular thesis but his findings must be related to the broader movements and developments of history. The emphasis on specialization can be pushed to the extreme with the result that a number of studies would be produced which were related one to another, and to the particular historical field only along very general, and possibly vague, trends. This tendency is, in the main, the funda-

[35] Justification for these accusations can be found among the more critical reviews of such coöperative series as, *The American Nation: A History, The Cambridge Modern History, History of American Life,* and *Dictionary of American Biography,* in the *American Historical Review* and *Mississippi Valley Historical Review. Approaches to American Social History* is a round-table discussion of the *History of American Life,* but as a commentary upon coöperative historical writing it is of little value.

mental weakness of present historiography dealing with the Church in America. The most pressing demand within our special field is the adaptation and the reworking of the research, which has already been performed, into a composite history.

The contribution of the specialist should not be minimized but the historical field is not to be monopolized by the specialist, nor is historical writing limited only to the digger among the sources. A leading historian of the last generation truly wrote that "it is quite possible for a specialist to fail to give more than could easily be derived from his own works by any careful epitomizer."[36] In like manner it has been hoped that one of the salutary effects of the economic depression upon scholarly activity will be the " . . . cutting off some of these less intelligent fact finders and in forcing the surviving workers to think more about the material in hand and to collect material in terms of specific problems."[37] While possibly of less contemporary repute, there is nevertheless a distinct need of the correlator or unifier, who will, basing his conclusions upon the result of valid research by specialists, produce an historical work which will delineate the growth and contributions of the American Church.

Apart from the ever-pervading historical philosophy, or interpretation, and the consistency of treatment, which to the present only single authorship has been able to produce, this type of writing offers the freshness and the readability of a literary composition. One might well ask how many historians, much less the intelligent reading public, have read a coöperative history from cover to cover. Aside from questioning the advisibility of such a method of reading, it may be stated that the coöperative history is read by desired sections rather than in its entirety. However, history should not be merely a chronicle of details; it should be the living expression and interpretation of the writer and, in the same manner as an individual portrays more personality than a crowd, so an individual's writing evidences more personality and correlation than the composite treatment of many authors. It

[36] James H. Robinson, *American Historical Review*, X (January, 1905), 385.

[37] "Research" in *Encyclopedia of the Social Sciences*, XIII (New York, 1934), 333-334.

might not be amiss to point out that the historical classics of our civilization, including the classical work in the field of Church history, have all been the efforts of individual authors.

At the commencement of this discussion on the merits of coöperative and single authorship, the incompleteness of the disjunction was indicated but momentarily ignored. Before concluding this topic, it would be advantageous to emphasize the practicability and utility of coöperative and single authorship within the field of American Church history. A general narrative of our Church's development in America will not satisfy the demands of our Catholic people; on the contrary, it will stimulate and broaden the intelligent readers to desire a more complete explanation and treatment of our foundations, growth and difficulties. This demand might be anticipated and fulfilled by a coöperative history which would provide a complete exposition written by the outstanding scholar for each phase or section of American Church history. The immediate need, however, is not the complete and definitive history of the American Church but rather is the production of a general, reliable narrative of the growth, influence and contribution of the Catholic Church in American civilization.

The major portion of the discussion has been concerned with the need of a modern history of the American Church and the method by which such a work could be performed; it would be expedient to conclude with a mention of the incidental problems arising from the production of a new history. In this treatment we may limit ourselves to four factors: financial support; the arrangement or division of the proposed history; the necessity of episcopal collaboration; and finally, the desirability of lay or clerical authorship of the work. The most immediate difficulty arises out of the necessary economic considerations. More than a wish is necessary to secure the publication of even the most outstanding historical contribution, or of a treatise the appeal and market of which is limited. Apart from the mere cost of printing, there arises the question of the support of the writer, or the collaborators, in this undertaking during the period of preparation. This material difficulty confronted John Gilmary Shea and, probably more than any other factor, is responsible for the hurried completion and some of the consequent weaknesses of his *History*.

Compelled to expend his time and energy for a livelihood, he could not commence his desired work until late in life, and even then he could not apply the desired time to his historical writing. As he often complained,

> I have maintained myself by literary labor comfortably, but no more; and year by year my leisure has been required by work needed for my support so that competence on which to retire is now out of the question.[38]

The same difficulty has and will face ambitious Catholic scholars, whether lay or clerical, within this field of ecclesiastical history. The main aim and desire of scholars has been subverted by the necessity of, or by the obligations arising from, "earning their bread". The only evident solution, still an ideal despite its frequent mention, is the solution which permitted Shea to complete his magnificent work, namely the charity of our bishops, priests and fortunate laymen.[39] Our universities have attempted to alleviate this problem but in the main the demands developing out of even the minimum class schedule militate against concentration upon a unified and a great production.

The research professorships which some of our Catholic institutions have recently established may be considered as similar to a grant-in-aid or a subsidation of production. It is this type of opportunity which must be developed and offered to our Catholic scholars if a modern Church history is to be realized. In the fulfillment of such hopes our profession must look to the more fortunate Catholic laity. This group must be persuaded to surrender

> . . . the feeling that they would rather give their money to put up buildings than for endowments and for books. . . . our donors would seem to have forgotten that it is the quality of teaching which really counts; that good teaching comes only from those who possess productive minds; and that the productive instinct soon atrophies when deprived of the opportunity for exercise.[40]

[38] Peter Guilday, *John Gilmary Shea*, 99.

[39] *Ibid.*, 111, 118, 124; Shea, *History of the Catholic Church*, I, Preface (and in the Foreword in each succeeding volume) indicates and thanks his benefactors and subscribers.

[40] H. C. F. Bell, "The Place of History in Catholic Education", *Catholic Historical Review*, XXIII (January, 1938), 425.

The leading laymen must be brought to the support of research and production as well as of mere physical structures. In this manner the scholar may devote his major attention to the research and production and not struggle against enervating time. In the same degree the present Catholic population can, by subscription, better support the burden of printing and publication. The market available among contemporary Catholic readers is proportionately larger and more prosperous today than a half century ago. Hence it might be expected that the costs of publication could be borne by the public rather than by the author. This economic aspect of our problem should not, however, be overemphasized. History offers noteworthy examples of valuable contributions which have been presented under even more trying circumstances than our profession at present endures.

While the matter of financial support may be deemed as extrinsic to the main issue of our discussion, the next consideration is an intimate essential in any proposed history. It is impossible to mention the preparation of a Church history without discussing the format, or the plan of dividing and arranging the material, for such a history, particularly of the last century. It was on the subject of arrangement that Shea's work may be said to demonstrate its most prominent failing:

> Dr. Shea was not able to solve a problem which yet remains to be answered: how to treat in a systematic fashion, geographical units that will stand apart ecclesiastically in spite of all identities and similarities.[41]

The third and fourth volumes of his history can be viewed as a series of diocesan histories with an occasional chapter on some general subject. The effect of such treatment is a mixture of information, a lack of any unifying thought and a necessary loss or misapprehension on the part of the general reader of the movements common to many or several dioceses. This method of dividing American Church history also suffers because of the varying sizes of the different dioceses, from the large area encompassed at their foundation to the present restricted limits of some of our more populated dioceses of the present. Such an arrangement is

[41] Peter Guilday, *John Gilmary Shea*, 151.

also confronted by the temporal difficulty in regard to the space which would be alloted to a diocese 150 years old and to one only 50 years old which equals or surpasses the older dioceses in importance and numerical strength. Overlapping in time and space tends towards confusion or omission. More importantly, this method of dividing a modern history would only improperly realize the importance of the Catholic influence in America. The same general weaknesses may be attributed to any effort to divide our history along lines of the eighteen metropolitan sees.[42] An arrangement in light of purely geographical or regional limitations would fail because it could not adequately take account of the institutional unity of the American Church. The present writer dares not propose a detailed plan or arrangement for general determination. Nevertheless, he might be permitted to suggest the unit plan of division, employing as the basis, broad temporal units, similar to the recent *History of American Life*. Within the determined temporal divisions, which would be based on some element characteristic of the American Church for each period, the account might be apportioned into general accepted sections: general Church history of the period, special problems of provinces or dioceses, social, cultural and economic condition of the Church, churchmen and laity, biographical comment on the prominent ecclesiastics and laymen, the clergy especially in regard to their training and characteristics, the religious orders and their work, Catholic education and charitable activity, laymen's organizations and the activity of the laity, relations between the Church and the nation, relations between the American Church, the papacy and Europe. This arrangement would not satisfy all readers nor answer all queries nor would it necessarily be the complete history of the American Church. It would, however, satisfy the demand for a knowledge and an appreciation of the development of the Catholic Church in our country.

The determination of arrangement or division of a modern Church history and even the procurement of an endowment, or

[42] A plan proposed by Monsignor Guilday for an official History of the Catholic Church in the United States (1789-1932), which the author was permitted to study. To this outline the present writer is indebted for some of the units in the proposed arrangement.

a grant for publication, only bring forth the third incidental issue: episcopal assistance and approval. If only to secure the *Imprimatur*, this consideration would be vital. But of even greater importance is the fact that without the coöperation and assistance of the American hierarchy such a proposed work could only hope to be a compilation of existent inadequate accounts. In the hands of our ecclesiastical leaders are the records that are requisite for investigation. The readiness of the hierarchy to place the official Church records at the service of a properly equipped and sincere scholar is without doubt and need not be discussed. There are, however, additional reasons for the presentation of this issue. Many details of Church history have been lost because of the destruction, loss or natural deterioration of parish, diocesan, and personal records. Examples are numerous and mention need only be made of the Bruté manuscripts and the disposition of the chancery papers of Saint Louis and New Orleans.[43] Unless an effort is made to counteract this tendency, the loss will grow proportionate with time. The coöperation of the hierarchy in a definite plan for preserving ecclesiastical records must be fostered so that necessary material for future investigations will be secured. Our ecclesiastical leaders could use their position to simplify the quest for source materials and information. Questionnaires and public announcements of the proposed undertaking emanating from our bishops would bring to the investigator's attention details which might never have been elucidated by ordinary search.[44] The hierarchy has continually demonstrated its interest in the history of the Church, in fact the majority of our diocesan histories are resultant from the bishops' appreciation of history's value. Likewise Shea gained his more ardent and sincere supporters among the churchmen. In another similar effort, it would be these same ecclesiastics who would most enthusiastically foster it. Therefore it is only the consciousness and appreciation of this aid to Catholic historical research that should be emphasized at this time.

[43] Peter Guilday, *John Gilmary Shea*, 45-46; Rothensteiner, *History of the Archdiocese of St. Louis*, Preface; Guilday, *Ecclesiastical Review*, LXXXIV, 533.

[44] Peter Guilday, *Writing of Parish Histories*, 5-13.

The final issue which might be considered is the question: shall this proposed history be prepared by members of the laity or by clerical historians. The paramount importance of a new Church history overshadows this determination and yet the topic cannot be ignored. The original accomplishment of Shea, a layman, cannot be gainsaid. The historical interest and productivity of deceased laymen and the noteworthy leadership of living Catholic laity in ecclesiastical history is readily demonstrable.[45] Finally it may be stated without too serious rebuttal that an historical account of a layman, all other factors being equal, will receive a larger welcome and appreciation from the general public than a similar treatise by a cleric. We may object to the irrationality of such judgments but it would be the reaction of the general, and even the intelligent, American mind. To counteract the seemingly favorable position of the lay historian is the indubitable fact that within the last decade, the major proportion of the valuable contributions to Church history have been the efforts of our clerical and religious scholars. As additional justification for clerical authorship, the clerical historian can offer intimate and continuous familiarity with the doctrinal and disciplinary aspects of the Church, and particularly, with the spirit and *motif* of the American Church.

What group of men should be concerned in writing the history, however, is not important; what is really important is that a new and modern history of the Catholic Church in the United States be produced. There is a serious demand and need, historical and apologetic, for such a history. The most vital question is how this necessity shall be fulfilled. The entire purpose of this paper was to emphasize the demand and the problems connected with its fulfillment, to bring the need forth for general and open discussion and deliberation. More than discussion, however, is needed; we must have production. We must write and publish a modern history of the American Church and demonstrate the contribution and the influence of the Catholic Church upon American civilization.

EDWARD P. LILLY.

[45] Peter Guilday, "Catholic Lay Writers of American Catholic History", *Catholic Historical Review*, XXIII (April, 1937), 53-61.

MISCELLANY

History of the State of New York *

The publication of volume ten of the *History of the State of New York* brings to successful accomplishment an ambitious work projected by the New York State Historical Association under the editorship of the distinguished State historian, Doctor Alexander C. Flick. The magnitude of the task which Doctor Flick undertook is at once clear to anyone who considers the diversity of New York's history. The cosmopolitan character of this community was remembered as far back as the time of St. Isaac Jogues' visit to Manhattan Island. The variety of its economic interests even in the early days was remarkably shown on ships' lists. Social currents from the beginning ran in many directions. Over the years all this has been intensified and magnified. A Dutch trading post has grown into the largest commercial city of the western world; a population, national in proportions, dwells within the confines of the State, whose busy citizens manage to produce a notable part of the wealth of these United States. To confine the story inside ten volumes obviously was an extremely difficult thing to do. Let it be said at once that the New York State historians and their out-of-State colleagues who essayed this task have done their work magnificently. The success of the enterprise is due, for the most part, to the fact that Doctor Flick apportioned the project among distinguished scholars who, within the small limits given them, have succeeded in producing a definitive history of New York State. Where, through exigencies of space, these scholars have been forced to curtail their treatment, wholly adequate bibliographies point the way to a fuller study for those who have the time and interest to secure for themselves a more complete picture.

I.

The value of the treatment of the early history of the State of New York as found in the first four volumes of this work might be safely prejudged merely by referring to the names of the scholars whose collaborative efforts went into the production of the work. Their contribution to the present history has been almost uniformly excellent. For this reason it will not be possible always to refer to the meritoriousness of all the contributors. There is an added justification for adopting this course since some of the

* *The History of the State of New York.* Edited by Alexander C. Flick. Ten volumes. New York, Columbia University Press, 1933-1937. Price $50.00.

authors were charged with the business of telling a twice-told tale, while others were assigned the more troublesome but more rewarding task of providing short sketches of historical matters which are not readily accessible to the general reader. This is largely the case in volume I: *Wigwam and Bouwerie*. The materials presented by Mr. Hartnagel dealing with the geology of New York State, Mr. Parker's section on the Iroquois, and Mr. Crouse's narrative of discovery and exploration cover familiar ground; with however, a fresh viewpoint. The chapters written by Professor Adrian J. Barnouw are a somewhat different matter and compel some comment, even though this does seem unfair to the other contributors whose work is equally excellent. Professor Barnouw is writing about his own people and about whom he is so enthusiastic that he has been tempted (some may say) to over-praise. This seems to be the case in his presentation of Dutch tolerance in religion and Dutch generosity towards servants, based, it seems to be implied, upon a spirit of democracy characteristically Dutch. Continuing his attractive picture of Dutch life, Professor Barnouw tells us that a spinet or clavichord was a common piece of furniture in the homes of the well-to-do. A spinet may have been common enough, but we wonder about the number of clavichords, not only in Dutch homes, but anywhere in Europe at that time. These points are obviously trifles, and mentioning them at all simply calls attention to the excellence of Professor Barnouw's work and that of the contributions of the other historians who have written for this publication.

The story of New Netherland, with a further appraisal of the cultural heritage of the Dutch, is carried over into volume II: *Under Duke and King*. The account is always lively and invariably satisfying. Mr. Petersen makes the remark in one place (p. 13) that there is no basis for Father Jogues' statement: "Orders had been given to admit none but Calvinists to New Netherland". The fact that there is no documentary evidence extant to corroborate Father Jogues' statement hardly justifies the belief that he was in error. From this one must not conclude, however, that the treatment of Father Jogues in the *History* is unsympathetic. Quite the reverse. (In Chapter IV there is to be found a brief but excellent account of the work of the Saint among the Mohawks). A great deal of not readily accessible material has been compressed into the chapters dealing with the economic life of colonial New York. There is much humor in the accounts of the setting up of the small farmer (pp. 287 ff.). Every conceivable angle of the farmer's life is shown. If you want to know about the size and merit of his farm wagon or the depth of his cellar, the quality of his watermelons, how blackbirds were controlled, or the full terms of an apprentice's indenture, chapter VIII has the answers. Mr. Paltsits, who contributed the study on the transition from Dutch to English rule, was unfortunately prevented by the limitations of space from amplifying

the account of Thomas Dongan. This treatment, though brief, is perhaps the most satisfactorily concise statement of that part of New York's history.

Volume III: *Whig and Tory,* contains a number of loosely connected essays dealing with conditions in New York on the eve of the American Revolution. In general, the most useful are those like Professor Goebel's study on the Courts and Mr. Sheeren's account of the place of the Church, School, and Press in colonial New York. A great deal of the material dealing with the Revolution has already been published. In 1926 the University of the State of New York (largely, it would seem, under the guidance of Doctor Flick) published *The American Revolution in New York.* Some of the organization of volume III is reminiscent of the older study. The chapter on the Loyalists, except for the first paragraph, seems to be a reprint of the earlier publication.

In his preface to volume IV: *The New-State,* the editor remarks that the third and fourth volumes of this work present the most comprehensive account of the American Revolution in New York yet written. Of this there can be little doubt. Volume IV gives for the first time an unusually complete picture of the part played by New York in the American Revolution. We have long been accustomed to the emphasis placed on the New England contribution to the success of the Revolution. Latterly there has been some attempt to correct the proportions. This volume of the *History* will help the good cause. The information of the specific contribution of New York to American independence has been made accessible by Mr. Peter Nelson, whose long personal acquaintance with the records of the American Revolution in New York gives his chapter special significance. Other chapters dealing with the military phases of the struggle are equally worth while. The concluding chapter contributed by Professor Monaghan is a most painstaking analysis of the nature of the Revolution and its precise effect upon the people of New York. Professor Monaghan is careful to point out that there are all sort of revolutions. The American Revolution is unique among revolutions and its effects were both general and local. The effects of the war on farming, for instance, were such that as a result of the conflict in a single and unpopulous county (Tryon) 1200 farms had to be abandoned. This fact will give some notion of the devastation of war even in those days. Horses had been used in New York perhaps to a greater extent than in almost any other place in the English colonies. The American Revolution took such a toll of horses that there was a great scarcity in New York and farming operations were seriously held back.

II.

The main interest in volume V: *Conquering the Wilderness,* centers about the story of New York's frontier. The frontier is always associated with a vaguely located west; that is, a vaguely located territory west of the

Appalachian barrier. Yet there were frontier communities in New York long after the Revolution and there were certainly some sections where the life of the pioneer could be lived with all its hardships and uncertainties. This fact is clearly set forth though somewhat in passing in four of the ten chapters of volume V which describe the frontier incidentally and contains the most important material in the volume; the rest of the text deals with Washington's inauguration and the first federal Capital, the War of 1812, the Erie Canal and the beginning of industrialization affairs, all rather generally known.

Volume VI: *The Age of Reform*, somewhat resembles the preceding volume. Several chapters, all excellent, deal with different aspects of the political scene. Connected with these are the chapters covering reform movements, some political, some social. These are the best chapters and the most critical. Finally, the continued development of New York as an industrial State is told in the chapters dealing with railroad development and the rise of the factory system. The difficulty of bringing together such disparate material into a satisfactory unity is obvious. Nevertheless, those who are looking for information on the beginnings of New York Central Railroad System, the manufacture of glass and leather goods, Greek letter societies in New York, De Witt Clinton and the Buck Tails and countless other interesting items will find the material covering these and other matters, or, at least, indications where this material may be had, though it must be confessed that more factual material might have been given even though rigid limitations of space were imposed. Too little is said for instance about the part played by Commodore Vanderbilt in the creation of the railroad that became the New York Central. To write of Vanderbilt that: "By shrewd maneuvering Vanderbilt gradually had managed to get control of the Hudson River road" is to indulge in charitable understatement to an amazing degree. True it is that further on Mr. Edward Hungerford who contributed this article states that "fate intervened in favor of the Commodore", and that "Vanderbilt watched his opportunities and played all his cards well." Indeed he did, but this explanation is almost naively simple, and the Commodore himself would probably resent so mild a description of his railroad activities. Much more realistic is the story of New York's factory system told in the next chapter by Professor Harry F. Carman and Mr. August Baer Gold.

The value of chapter eight by Professor W. Freeman Galpin but more especially chapter nine by Professor E. P. Cheyney lies in this that these chapters put into permanent form a great deal of material which is not accessible to the general public and some of it hardly available to scholars unless they have the time and the funds to find the odd remaining copies of such defunct but once important publications as the *Albany Freeholder, Anti-Renter, Delaware, The New York Observer, The Temperance Recorder, The Harbinger,* and other rare periodicals.

Volume VII: *Modern Party Battles*, contains the history of political movements in New York, bringing the subject down to the year 1935. It is a diversified sort of political history, looking to the effect of such factors as immigration, the slavery issue, bosses and machines, for an explanation of the course of politics in the State. The latter part of the volume, that dealing with recent political developments and the effect of the World War upon the people of this State, will probably be considered the more valuable part of the book. The section dealing with New York in the World War ought to be read carefully by every future historian who essays to write the history of the United States during this period. For, although New York raised more money than any other State and sent to the Army and Navy more men, the sentiments of the people before and during the war have not always been appreciated and a unanimity of opinion as to the desirability of entering the conflict and supporting it is too often taken for granted by historians who either did not live through those days or who dwelt in parts of the country where public opinion was rather uniform. By the time of the outbreak of the World War New York's population was very likely 33% foreign born, and if to this percentage is added that of those who were but one generation removed from the old country, some notion may be gained of the cosmopolitan character of the population of the Empire State. Doctor Flick points out that among the foreign born there were 597,012 in 1910 who spoke no English. Although the picture of the foreign born problem on the eve of the World War, New York's steps in preparedness, the activities of the welfare agencies given in Chapter X, explains the situation during those critical days. But some of Doctor Flick's and Mr. Nelson's interpretations will not be approved generally. Thus they say (p. 288), interpreting the situation before our entry into the World War: "The press in New York sought impartially to give the news of both sides in the conflict." If the press did, the results fell far short of intentions. Aside from intentions, England was in possession of the cables and the English were certainly successfully active in spreading pro-Allies propaganda. The Germans, of course, had their wireless but they also had a singularly inept and unimaginative propaganda organization, and it is very difficult to think that they succeeded in getting anything like the fair share of "impartial" attention from New York newspapers that the authors seem to think was their portion. There is one rather amazing fact cited in this volume (p. 295), which, as far as the reviewer knows, is not noted elsewhere:

> It is surprising that the governor and the legislature of New York State did not take more notice of the fact that war was declared on Germany. The legislature was in session when this momentous step was taken, but no message reached it from the governor, and no resolution was passed by either house pledging New York's coöperation with the President and Congress.

This piece of factual information and many other valuable items invest most of this volume with special authority.

III.

The three concluding volumes of the *History of New York State* will almost certainly be reckoned as the most important; and of the three, volume IX: *Mind and Spirit*, may be accounted the most interesting. This statement does not reflect upon the quality of the other volumes but rather testifies that some subject matters are more attractive than others.

Volume VIII, under the title *Wealth and Commonwealth*, attempts to find a unifying principle that will embrace a survey of Agriculture, Banking, the Port of New York, Humanitarian Endeavors, and Feminism. In general the results are what one would have expected from the competent scholars who wrote the several essays. In some instances, however, there are serious omissions. It is true that in their study of the Care of the Needy, the Sick, and Homeless Children in chapter nine, Mr. Schneider and Doctor Barnes say that "interesting and important aspects of the rise of humane institutions have been necessarily curtailed in this chapter." But a great deal of material that these scholars might have given us here in handy form still remains where it was—outside this set. This curtailment has affected somewhat Professor Amy Gilbert's study on the Women's Movement. Her researches, had space allowed, would have given us a much fuller picture, for instance, of the Temperance Movement in New York State. The chief victim in volume VIII of necessary curtailment was Agriculture. Mr. Hedrick contributed this article in which he surveys the field from Indian agriculture through the story of the application of machinery down to current agricultural policies of New York State. In addition to these topics Mr. Hedrick looks at Forest Resources and tells us that in 1845 there were 7,406 saw mills. He knows the apple industry, and reports that in 1800 there were more breweries and distilleries than grist mills—a fact that ought to make any one think. Indeed, the chapter on Agriculture in New York State is really extraordinary for the quantity of important factual matter it contains. The other chapters dealing with more generally known matters are excellently done.

Volume IX: *Mind and Spirit*, surveys Education, Religion, Literature and Art in New York State. The difficulty of treating these topics adequately in the space allotted is at once apparent. In fact, in some instances the obstacle of restricted space was too serious to be surmounted. This is painfully true of the chapter on Drama. The Broadway stage has been and probably will continue to be the vehicle for the presentation of drama in the United States. Hollywood to the contrary, the spoken drama cannot be replaced by the celluloid presentation no matter how excellent. Indeed

at the moment there are some signs of a distinct lessening of interest in motion pictures, while, on the other hand, the theatre seems to have taken on new life. To limit so competent a student as Professor Coad to less than fifty pages for a summary of the drama in New York, extending from the colonial days to the present, is almost unkind. The history of Art in New York State suffers similarly. Music, of which New York City is one of the world's great capitals, has been badly slighted. Yet the Philharmonic Symphony of New York is one of the finest permanent orchestras in the world, and, in point of fact, one of the oldest; and even the New York Symphony, which merged with it in 1928, was a venerable institution, as age is reckoned in such organizations. The Metropolitan Opera House in New York also is world famous, yet it, too, has been passed over.

Volume X: *The Empire State*, is a sort of grand finale for the whole work. The record takes in certain phases of Industry, Labor, Medicine, Long Island and Staten Island, New York City, Sports, Scenery, and Place Names. The variety is somewhat breathtaking but New York has wonders in abundance and if they cannot be reduced to a single formula that is no disgrace. Confronted with these delightful and interesting topics which are the substance of volume X, a reviewer will have to select somewhat at random. In the fifth chapter there is a division called Churches and Schools which is altogether noteworthy for what it omits. Three authors collaborated to produce the chapter. *Omne trinum est perfectum* was not realized in this instance. New York has some really magnificent scenery and this has been engagingly described in chapter eight by Mr. Edward Alexander Porter. It is a pity that space requirements limited him to a mere mention of Verplanck Colvin whose specific contributions to conservation in New York deserve the lasting thanks of every citizen. There is a chapter on Sports by Professor Krout and Doctor Lord which for all its erudition may cause trouble for the authors. It would seem that they fail to understand fully the reasons for the protests against the casualties of football in the early nineteen hundreds; but anyone who recalls the death of Cadet Byrne at West Point and the other tragedies of that time would probably have written this section somewhat differently. The reviewer was the unhappy witness of a mass play in which a college boy was so terribly trampled upon that he died shortly afterwards. The newspapers by printing lists of "dead and wounded" were doing a real service to college athletics, and to football in particular. Writing on basketball the authors tell us that teams representing New York University, Syracuse, Colgate, Union, Buffalo, and Rochester, demonstrated their championship caliber (after 1910). There is good reason to believe that this statement will never receive the imprimatur of the Alumni of the City College of New York or St. John's University. The last chapter deals with New York Place Names. New York as the map indicates has all sorts of names.

The Indians are represented by Esopus and Moriches, the Dutch by Bronx and Rensselaer, the French by Chazy and Champlain, and the ancient Greeks by Ilion and Attica. To codify these names and to point out that in one section of western New York some 200 classical names are used to designate places while in another not far distant the Bible was called upon to provide place names is one of the many tasks Doctor Flick took unto himself in this last chapter. It is fortunate that he did this for he has thus provided for us bits of local history that New Yorkers will always cherish. A word should be said about the bookmaking. Wood cuts of great beauty and real historical feeling decorate chapter headings. The printing and bookbinding are of a most superior sort.

PHILIP J. FURLONG.

BOOK REVIEWS

Le Saint Suaire de Turin devant la science, l'archéologie, l'histoire, l'iconographie, la logique. By PAUL VIGNON, Professeur à l'Institut catholique de Paris. (Paris: Masson et Cie., Editeurs. 1938. Pp. 216. 100 fr.)

One of the carefully guarded treasures of the Cathedral of Turin is a linen cloth fourteen feet four inches long and three feet seven inches wide on which appear various reddish brown stains that outline in shadowy silhouette two figures of a man. The two impressions, one frontal, the other dorsal, lie extended lengthwise on the cloth, the impressions of the heads adjoining one another. This is the justly famous "Holy Shroud of Turin", reputed to have enclosed the body of Christ in the tomb.

The first photograph of this shroud was taken in 1898, and since that time the question of its authenticity has aroused the deepest speculation. A few years ago there were established two commissions, one French, the other Italian, for the purpose of investigating the supposed relic. These commissions are made up of eminent Catholic and non-Catholic scientists and experts in various fields who might be able to contribute in one way or another to the study of the shroud's character and origin. The author of this volume is a member of the French commission. He presents here what might be called an unofficial preliminary study of the questions aroused by the shroud. The commissions have as yet reached no official decision, and probably will not be able to do so until they are permitted to touch the relic, to analyze a thread or two extracted from it, and to subject it generally to a closer scrutiny than that now permitted them. A decided advance towards a solution of the enigma was made in 1933 when ecclesiastical authority permitted a photographing of the shroud completely exposed in full daylight. M. Vignon's study is largely based on an analysis of the official photographs taken at this time. A large part of this handsomely printed volume is filled with the eleven plates and ninety-two illustrations with which the author supports his arguments.

The volume is divided into four parts. The first section contains a detailed study of the shroud itself and of the characteristics of the individual who left the impression of his body thereon. The basic and inescapable conclusion deriving from the minute inspection to which the relic is here submitted is that it is a genuine shroud, that at one time or another it actually enclosed the body of a dead man, that it is not painted nor artificially constructed by any other means. The negative character of the

impressions, which are similar to the ordinary photographic negative, and which are the type of impressions that would naturally be transmitted to a winding sheet, is so circumstantial in every slightest detail that it is in itself sufficient to eliminate the possibility of deliberate fabrication were not additional evidence obtainable. M. Vignon proceeds logically from one step to another. After demonstrating that the shroud at one time contained the body of a dead man, he shows that this dead man was crucified in the same manner that Christ was crucified, that he had carried a cross, that he had been crowned with thorns, and that he had been subjected to severe flaggellation. All of these facts are substantially supported by a carefully scientific analysis of the admirable photographs recently made of the shroud at Turin.

Objections to the authenticity of the shroud have been based on the authority of the Gospel according to St. John (XIX, 40), who writes: "They took therefore the body of Jesus and bound it in linen cloths, with the spices, as the manner of the Jews is to bury." This passage, it has been argued, indicates that the body of Christ was *wound* with cloths, and that therefore this single linen shroud cannot be genuine. The shroud itself gives evidence that other and smaller cloths were used in the sepulture of the corpse contained in it. M. Vignon advances an ingenious and plausible argument to show that there is nothing in St. John's testimony necessarily inconsistent with the authenticity of the shroud at Turin. He furthermore disproves the general misconception that the burial customs of the Jews demanded a binding up of the corpse in a manner similar to that employed by the Egyptians. In addition he advances other weighty arguments to prove that in the case of Christ such a burial was impossible. The second general division of M. Vignon's work considers the shroud from the historical point of view. Turin has possessed it since 1578. Since 1355 its history is thoroughly documented. Before that time nothing certain is known of it. Early writings tell of a "Sindon", the reputed shroud of Christ, which was in the possession of the Byzantine Emperors at Constantinople between 650 and 1204. Additional evidence is deduced by M. Vignon to indicate that it was in their hands even earlier. With the fall of Constantinople it disappeared. There are no known written documents indicating that it was actually the shroud now at Turin.

That the two relics were actually but one is the thesis proposed at length by the author in the third part of his work. In the face of a total absence of written testimony concerning the shroud between the years 1205 and 1355, he has developed a new chapter in the history of art tending to prove this theory iconographically. He has studied various early Byzantine representations of Christ and His apostles and attempts, with considerable success, to show that they bear certain common distinguishing marks which prove that they or a common original were copied from the shroud now at Turin, although they all emanated originally from Constantinople while

the "Sindon" was still to be seen there. These common distinguishing features incorporate certain characteristics of the negative imprint on the shroud, and in many cases include a representation of accidental traces on the cloth that actually are not at all a part of the impression thereon. One such trace in particular, to be seen in many ancient Byzantine portraits of Christ, is a heavy neck line, anatomically incorrect, and inexplicable save as a slavish copy of a common original. This line is one of the most notable features of the shroud at Turin. It was caused by a wrinkle in the cloth! One other item that might be more particularly stressed in defending the identity of the "Sindon" and the shroud of Turin is that the Byzantine Emperors cut off part of the "Sindon" to distribute as relics. One large piece, presented to Saint Louis in 1247, was preserved in the Sainte-Chapelle in Paris as late as the French Revolution. The shroud of Turin is likewise incomplete, one end of it, about a foot and a half long, having been removed at some time before 1355.

One presumption M. Vignon seemingly takes for granted. It is that the various Byzantine representations of Christ possessing common characteristics could have stemmed originally from but one source, the shroud now at Turin. This reviewer is not conversant in any detail with the beginnings of early Christian art, but he recalls the widely accredited tradition of Veronica's "veil" on which Jesus reputedly left the image of His face shortly before His death. This "veil", genuine or otherwise, is supposedly preserved in Rome. Is it possible that a relationship of kind might be established between these two relics, or that the "veil" might prove to be another ancient source of Byzantine Christian art, perhaps even an early replica of the face imprinted on the shroud?

The fourth and final section of the volume is a brief statement of conclusions and problems still to be solved concerning the shroud. The author sums up his evidence thus: 1) the shroud is not a counterfeit, but the actual burial cloth of a dead man who died as Christ died, every detail of that death as given in the Gospels being faithfully reproduced, with additional circumstantial evidence of the greatest significance; 2) the dead body enclosed in this shroud did not putrefy or decay therein, for such a process would have destroyed the imprints on the cloth; 3) what other person within human knowledge could have fulfilled these requirements except the God-Man Who on the third day after death rose again? Certain elements of the problem remain obscure. M. Vignon does not attempt to minimize the importance of objections to the validity of his conclusions. He points out that if the stains on the shroud were made by natural forces acting upon a dead body wrapped about by this cloth, (and he seeks no other explanation), the shroud, when laid out flat should manifest a distortion of features. Such distortion, however, is not apparent. The imprints appear like a photographic negative projected upon a flat and rigid surface. This is particularly true of the facial imprint, which is

regular and undistorted in any way, although the face is not at all a flat surface. Another objection lies in the fact that many of the heaviest stains on the shroud consist of clotted blood, evidently transferred in a partially liquid state from the body to the cloth. Yet, after presumably nineteen hundred years, and certainly more than five hundred years during which the shroud has been folded, rolled, repaired, etc., these clotted stains remain intact, not faded, and showing no signs of cracks, crevices, or scales. M. Vignon outlines his own experiments with cloth and blood designed to stimulate as nearly as possible the conditions required by his thesis concerning the origins of the stains. His artificially created stains, carefully preserved untouched, scaled and cracked in less than three years. Other objections may be raised, and are mentioned by the author, objections that only the most minute and expert scientific investigation may explain. Until such investigation is possible, the authenticity of the shroud, its true character, and the explanation of its peculiar characteristics cannot be determined.

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European Civilization its Origin and Development. By Various Contributors under the direction of EDWARD EYRE. In Seven Volumes. (New York: Vol. I, *Prehistoric Man and Earliest Known Societies.* Oxford University Press (Reissue). 1935. Pp. 844, $8.75; Vol. II, *Rome and Christendon.* 1935. Pp. 696. $5.25; Vol. III, *The Middle Ages.* 1935. Pp. 888. $6.25; Vol. IV, *The Reformation.* 1936. Pp. 754. $5.50; Vol. V, *Economic History of Europe since the Reformation.* 1937. Pp. 1328. $7.50; Vol. VI, *Political and Cultural History of Europe since the Reformation.* 1937. Pp. 1624. $7.50; Vol. VII, *The Relations of Europe with Non-European Peoples.* 1938. (In press). $6.50.)

In evaluating a work like the present it is only just, at the outset, to determine as accurately as possible the intention of the author or editor. The editor in this case, the late Edward Eyre, in his Preface to Volume I writes:

> The constant accumulation of historical material has led to an age of monograph history, in which it is becoming increasingly difficult to see the wood for the trees. The chief purpose of this work is to exhibit with the necessary fullness, but without detailed narrative, the rise of Europe and the distinctive character of European civilization. . . The unity of Europe has been less vividly apprehended than the divergencies of its parts. It is the story of Europe which still exists as something unique and as the chief watershed of human activity that these volumes seek to tell. . . .

He then proceeds to outline the scope of each of the seven volumes, and he states, finally, that "the selection of the different authors has been world wide", without characterizing these authors further. (They are a mixed group of Catholic and non-Catholic scholars).

In the light of the Preface one would certainly be led to expect an historical synthesis on the grand scale which would give a better understanding of the organic development of European civilization. In reality the work is nothing of the sort. After reading the first volume in the first issue and again in the reissue, I was so convinced of this, that I at first intended to criticize it severely, but I then decided it would be fairer to reserve judgment until most, if not all, the volumes had appeared. Hence the delay in the appearance of this notice in the CATHOLIC HISTORICAL REVIEW.

European Civilization is a poorly planned coöperative work, which with its general lack of unity, with its many gaps, and with the marked unevenness in the worth of its divisions or chapters, is in no sense a synthesis, and from this point of view must be considered a failure. It has, however, one great redeeming feature which makes it worthwhile. A number of chapters or divisions are very valuable contributions in themselves, and through publication in a work like this they are easily available.

Thus, in Volume I, there is a good, if too compact, treatment of primitive man by Father W. Schmidt (pp. 1-82), a remarkable survey of early cultures in the Near East, etc., and of the Indo-Europeans and their problems, by J. L. Myres (pp. 83-244), and one of the best sketches of Greek history to be found anywhere by A. W. Gomme (pp. 501-781). Volume II, contains a good treatment of the Roman Empire in the first three centuries, and of the Later Empire, by S. N. Miller (pp. 279-521, 599-672), and a good survey of Christianity in the first three centuries by Father W. E. Brown (pp. 522-597). In Volume III, the survey of ancient and medieval philosophy by A. E. Taylor is particularly worth reading (pp. 735-845). The second half of Volume IV contains the following studies which are of special interest to Catholics in the English-speaking world: *The Reformation in England,* by F. M. Powicke (pp. 349-488); *The Reformation in Scotland,* by Father W. E. Brown (pp. 489-560); *The "Reformation" in Ireland, and Legislation of the Change of Religion in England, Scotland, and Ireland,* by Father Myles V. Ronan (pp. 561-660); *Religious Persecution,* by Christopher Hollis (pp. 661-724). Under these heads in Volume V, *The Coming of the Economic State, Growth of Banking, Finance, and Monetary Institutions, Modern Sociological Theories, A Study of the Modern State,* we find a total of eighteen essays by fifteen different writers. Some of these essays are of exceptional merit and are well worth careful reading. In Volume VI, I would call attention to the following studies as being particularly valuable and stimulating: *The European Tradition in Literature from 1600 Onwards,* by Dismond Mc-

Carthy (1855-1936); *The Jews in the European System*, by J. Bonsiruen, S.J. (pp. 809-854); *The Education of Peoples since the Renaissance*, by T. Corcoran, S.J. (pp. 937-1020); *Exegetical Method in Modern Times*, and *The Decline of Authority in the Nineteenth Century*, by M. C. D'Arcy, S.J. (pp. 1021-1095, 1269-1932); *The Scientific Method in Modern Times, The Method of Natural Science*, by Sir Ambrose Fleming (p. 1097-1178); *Modern Philosophy*, by A. E. Taylor (pp. 1179-1268); *The Catholic Church and Modern Civilization*, by E. C. Butler (pp. 1333-1510); *Non-Papal Christianity from 1648 to the Present Day*, by Archbishop J. W. C. Wand (pp. 1511-1570).

Short bibliographies are found here and there in these volumes, but the great majority of the studies are presented without bibliographies, and there are usually no formal references, even on controversial matters, to the sources or to the modern literature. This is particularly unfortunate in the present work. The *Cambridge Histories* have set a bad example on this point. Most of the maps in *European Civilization* have been specially prepared by Phyllis Gomme, and they deserve high praise for their clearness and beauty. Each volume is furnished with an adequate index and is well printed and bound. Some minor errors in dates, proper names, etc., particularly in the sections devoted to political history, can easily be corrected in reimpressions of individual volumes. Some references to Volume I in the footnotes of Volume II, must also be corrected, as these references are to the pages of Volume I in the first issue instead of to Volume I in the reissue. Volume VII, which will complete the work, is now in press.

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The Life and Times of St. Ambrose. By R. HOMES DUDDEN. (Oxford: at the Clarendon Press. 1935. Two volumes. Pp. 755. $14.00.)

These volumes deserve a warm welcome, as they supply a long felt want in Ambrosian studies not only in English but in other languages as well. While good monographs have been written in recent years on various aspects of St. Ambrose's life and work by De Labriolle, Niederhuber, and Palanque, among others, the only worthwhile comprehensive biography has remained that of Th. Förster, *Ambrosius, Bishof von Mailand: eine Darstellung seines Lebens und Wirkens*, Halle, 1884. It must be said at once that Canon Dudden's work is not epoch-making in the sense that Palanque's monograph was epoch-making, for he has added nothing startlingly new to our knowledge of St. Ambrose nor did he intend to add anything really new. He has written, however, a very reliable, complete and splendidly documented biography of the great Bishop of Milan based upon a thorough, first-hand acquaintance with all his works and with the modern literature

in several European languages. He has written it, moreover, in that leisurely and delightful style and with that calmness and maturity of judgment which are the glory of English scholarship at its best. These volumes constitute the most comprehensive and readable biography of St. Ambrose which we possess in any language to date.

The following criticisms are concerned chiefly with minor points. In his exposition of social conditions in the fourth century, the author is inclined to accept the bitter denunciations in sermon literature at their face value. Conditions were certainly bad enough, but some allowance must be made for exaggeration in this type of literature. Throughout his work, also, Canon Dudden has generally accepted without question the changes in dates of events in the life of St. Ambrose advocated by Palanque, but many of these changes are untenable. Thus on page 68, following Palanque, he places the episcopal consecration of St. Ambrose on December 1, 373, but, as I have proven,[1] the traditional date of December 7, 374, must be retained. P. 89, note 2: A reference to A. E. R. Boak's monograph on the Master of the Offices would be useful. P. 91: The proconsuls of the Provinces of Asia, Achaia and Africa should be added to the list of 'Honorables' given here. See P. Willems, *Le Droit public romain*, 7th ed., 1910, 568-569 and 604-605. P. 113 and p. 703: The authorship of the Latin translation of Josephus, the so-called Hegesippus, is ascribed to Ambrose, but, as I have indicated in the article mentioned, p. 308-309, this work is in all probability non-Ambrosian. P. 131, note 8: To the references on *sacerdos* add the important treatment by E. W. Watson in his *Language and Style of St. Cyprian*, (*Studia Biblica et Ecclesiastica*, vol. iv, Oxford, 1896) p. 257-260. P. 224 ff.: it is very probable that the important studies of A. D'Alès on Priscillian appeared too late to be used by Canon Dudden here. P. 241: To the works dealing with the decline of Western paganism should be added the basic monograph of J. Geffcken, *Der Ausgang des griechisch-römischen Heidentums*, 2nd ed., Heidelberg, 1929. Had the author read this study, he would hardly have suggested, as he does (p. 269), that in 384 there was a possibility of paganism winning anything more than a temporary victory. P. 308 ff.: On the cult of the martyrs one misses references to the indispensable articles in the *Dictionnaire d' Archéologie chrétienne et de liturgie*. P. 321: On the conversion of St. Augustine, the excellent monograph of Ch. Boyer, *Christianisme et néoplatonisme dans la formation de Saint Augustin*, should have been cited beside Alfaric, and McCabe's St. Augustine could have been omitted without loss. P. 545: It is not correct to state absolutely "that Ambrose denies altogether the

[1] See my article, "A New Study on the Political Rôle of St. Ambrose," *Catholic Historical Review*, XXII (1936), 304-318, especially, pp. 313-314. This article is a detailed criticism of Palanque's brilliant monograph, *Saint Ambroise et l'Empire Romain* (Paris, 1933).

right to own private property". P. 601: In stating that "he [Ambrose] did not maintain . . . that Mary was without actual sin", Canon Dudden seems to have forgotten the passage in Ambr. Eposit. in Psalm. 118, 22, 30: Suscipe me non ex Sara, sed ex Maria, ut incorrupta sit virgo, sed virgo per gratiam ab omni integra labe peccati. P. 705-707: In dealing with the question of the authenticity of the *De Sacramentis*, the author missed the important article of Dom G. Morin, "Pour l'authenticité du de Sacramentis et de l'Explanatio Symboli de Saint Ambroise", *Jahrbuch fur Liturgiewissenschaft*, VIII (1928), 86-106. P. 719: in line 2, insert the words *Wiener Studien*, before *Zeitschrift*. P. 724: Wissowa should have been used, not in the old edition of 1902, but in the revised edition of 1912.

There are two copious indices, I. *General*, and II. *Ethical and Theological Teaching of St. Ambrose* (pp. 725-755), and the two volumes are printed and bound in the best style of the Clarendon Press.

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The Mind of Latin Christendom. By EDWARD M. PICKMAN. (New York: Oxford University Press. 1937. Pp. 738.)

This is a very curious book. The author tells us in his Preface that he became interested in the problem of the fall of the Empire at the age of sixteen, and that for many years he has been working back from the present to the past in the hope of arriving at a better understanding of our whole history. He finally became convinced that "To our Western history, at any rate, Christianity presented at once the tangible obstacle and the intangible solution". He has begun with the later fourth century "because it was only then that Christianity began to transform our Latin ancestors—and so us". His book "therefore is an attempt to make our whole history since then a little more comprehensible. It is a dim introduction to ourselves, as we have been, are, and shall be". He states frankly also that "Brought up in the thin atmosphere of Unitarianism, faith died in me leaving no trace". Although admitting the handicap of unbelief, he considers that "an historian might possibly benefit as well as suffer from the absence of this Creed" (*i.e.*, Christianity), and he maintains further that "true Christians have so far failed to write histories that explain history . . . they either take too much for granted or remain too blissfully unaware". Finally, he almost disarms criticism by stating at the end of his Preface: "I cannot pose as a trained classicist, scientist, theologian, or medievalist".

The "Mind of Latin Christianity" in the late fourth and fifth century is treated under the following heads: Chapter I: *The Threshold;* Chapter II: *Augustine;* Chapter III: *Miracles;* Chapter IV: *The Bishops;* Chapter

V: *Justice on Earth;* Chapter VI: *Free Will;* Chapter VII: *Monasticism;* Chapter VIII: *The Papacy.*

To review this volume in detail is not possible here, nor is it necessary. The author has read widely, and in part thoroughly, but he has added nothing new to our knowledge of Christianity in the period studied. His work is essentially the work of an amateur who has become deeply interested in the investigation of a problem and has taken himself very seriously in the process. What he perhaps regards as new he will realize is not new when he has gained that control over the literature of his subject which we require in the case of the professional scholar. Thus, he is apparently unfamiliar, *e.g.*, with the contributions of such scholars as Portalié, Boyer, and Cayré to Augustinian studies, and he does not seem to have used such fundamental works of reference as the great *Dictionnaire de théologie catholique,* and Bardenhewer, *Geschichte der altkirchlichen Literatur.* He knows Dudden's *Saint Ambrose,* but not apparently Palanque's epoch-making study. He has used Gibbon with Bury's notes, but he would have derived more real help from Bury's *Later Roman Empire,* Seeck, and Stein, etc. In supposing that, in dealing with Christianity in a period in which all its adherents, heretics as well as Catholics, were universally convinced of its supernatural character, his lack of belief has enabled him to explain Christianity better than believing Christians, he reveals that naive form of irrational thinking which prevails among our contemporary rationalists and agnostics.

Mr. Pickman has written a work which has given him much labor, but it has been a labor of love. His book is chiefly interesting and valuable as representing a stage in the education of a serious-minded agnostic of our time who is seeking some satisfying explanation for old, but ever vital questions. Is it too much to hope that, as Mr. Pickman's education progresses, and as he understands better the mind of his hero, Augustine, he may come to see the reasonableness of belief in the supernatural and in the doctrines of Catholic Christianity?

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The Portiuncula Indulgence: from Honorius III to Pius XI. [Franciscan Studies, Vol. XIX]. By RAPHAEL M. HUBER, O.M.Conv., S.T.D., Assistant Professor of Church History, Catholic University of America. (New York: Joseph W. Wagner. 1938. Pp. xxii, 207. $2.00.)

Many factors make Franciscan history colorful. It contains examples of heroic sanctity, real and fictitious miracles and many legends. But the *bête noir* is drawn into a picturesque scene by the struggles which the reforms of the Friars Minor caused. These upheavals within the Order were violent enough to leave their mark on the history of the Church.

They still linger on in Europe like the rumblings of a storm that has passed. The Friars of the English-speaking provinces, however, have been but little affected by these *passages d'armes* of their brethren on the Continent. They have had wisdom to see that there is strength in union. Their intellectual efforts are united in the Franciscan Educational Conference, which publishes their *Franciscan Studies*. The present volume, the first discussion of the problem of the Portiuncula Indulgence in English, sets a high standard not only of scholarly detachment, but also of exhaustive treatment.

The juridico-canonical status of the Portiuncula Indulgence has been secured by numerous papal sanctions. Dr. Huber treats of this aspect of his topic in a summary manner. The principal part of his book is devoted to discussing the historical origin of the Indulgence. Serious arguments militate against its authenticity. There is, for instance, no contemporary pontifical document which would establish the concession of a plenary indulgence to St. Francis, by Pope Honorius III, nor has modern research discovered any new evidence supporting it. The early biographers of St. Francis say nothing about the *Great Pardon* of Portiuncula. It is not mentioned in any legal documents, attestations or depositions, until fifty years after the death of St. Francis. Moreover, it seems incredible that a perpetual, plenary indulgence, with no attached condition of almsgiving or personal sacrifice, should have been granted in favor of an obscure chapel in Umbria, during the first half of the thirteenth century. At that time plenary indulgences were given only to crusaders. At the dedication of St. Mary of the Angels at Rome, eight years after that of Portiuncula, an indulgence of one year and forty days was imparted. This is the most liberal indulgence, barring those conferred on crusaders, on record up to that time. The argument supporting the authenticity of the Portiuncula Indulgence is based principally on six sworn statements of contemporaries of St. Francis, and of witnesses of the proclamation of the Indulgence, at the Church of Portiuncula. The serious character of this juridical testimony causes it to outweigh the purely negative argument against its authenticity. Regulations of the general chapters of the Order, which presuppose the existence of the *Grande Perdono*, offer strong confirmation, as do the fifty-three pontifical acts, of the fourteenth century, which either confirm or defend it.

Long controversies concerning the Portiuncula Indulgence, have raised issues that are still unsettled. Dr. Huber, however, maintains that the following conclusion is incontrovertible, *viz.*, that St. Francis obtained a perpetual, plenary indulgence from Pope Honorius III, on the occasion of the dedication of the church of Portiuncula, or on the first anniversary of the dedication thereof. Absence of documents is not sufficient proof that an event did not take place. Tradition may be relied upon as a source of historical truth. Our knowledge of the sojourn in, and the death of St.

Peter at Rome, is based almost entirely on tradition. The earliest document that proves the finding of the True Cross was written one hundred years after the event. There is, to use the words of the Roman Seraphic Breviary, an *immemorabilis traditio* declaring the concession of a plenary indulgence in favor of the church of Portiuncula.

The silence of the first biographers of St. Francis and the absence of contemporary documents can be explained. It was considered imprudent to bruit about the lavish favor of the Portiuncula Indulgence because the cardinals of the Curia were opposed to it. Furthermore, the jealousy of other Orders, particularly of the Dominicans, might be aroused. A still graver reason for concealment was the harm that would have been done to the Crusades, at a time when Popes Innocent III and Gregory IX were excommunicating men like Frederick II for dilatory tactics employed to avoid embarking.

The merit of the historian is displayed by his ability to show where the realm of reality begins to merge with the vague shadows of fiction. Dr. Huber has done this with an expert's fine discrimination. His clear and logical analysis guides the student of Franciscan history through a field long beclouded by prejudice and misconception, *ex umbris in veritatem*.

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Latin Monasticism in Norman Sicily. By LYNN TOWNSEND WHITE, JR. (Cambridge, Mass., The Mediaeval Academy of America. 1938. Pp. xiii, 335.)

This book, inspired by Prof. George LaPiana of Harvard, is a valuable contribution in a long neglected and imperfectly known field of Sicilian history. In his *Introduction* (pp. 1-73) the author gives a good sketch of earlier monastic foundations in Sicily before proceeding to a more detailed survey of the Latin monasteries of the Norman period. He then gives a systematic account of the Latin monastic foundations of Norman Sicily grouped in the order of their establishment under the headings, Benedictines, Cistercians and Augustinian Canons. This exposition is followed by a most interesting study of the Sicilian connections of Palestinian Monasteries and Orders. The value of this critical and well written book is greatly enhanced by an appendix (pp. 245-295) containing forty-nine documents never before published. There is a good bibliography, and the work is well printed and indexed.

From the bibliography I miss references to the articles *Cénobitisme* and *Monachisme* in Cabrol-Leclerq, *Dictionnaire d'Archéologie chrétienne et de Liturgie*, which are of basic importance to any one dealing with monasticism in Antiquity and in the Middle Ages. The treatment of early

monasticism in Sicily (p. 7 ff.) would be clearer if the author had distinguished more sharply between solitaries and cenobites. On page 7 (footnote 4), concern is expressed over the fact that our sources make no formal mention of Pelagius' visit to Sicily. I would point out in this connection that a traveller from Rome to Africa in that age ordinarily went by land to southern Italy, crossed to Sicily, and then sailed from a Sicilian port to Africa. Hence historians are undoubtedly right in assuming that Pelagius in going from Italy to Africa spent some time in Sicily. And lastly: the book, strictly speaking, is not a history of Latin monasticism in Norman Sicily, but rather a history of monastic foundations in the Norman period. Very little is said about the life and work of the monks themselves, although it is precisely this which furnished the *raison d'être* of the monastic foundations. It is unfortunate that the author has not given more attention to this phase of his subject, but perhaps the meagerness of his sources is chiefly responsible.

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Briefe Johanns von Neumarkt. Edited with notes, by PAUL PIUR. With a supplement: *Ausgewählte Briefe an Johann von Neumarkt Urkundliche und briefliche Zeugnisse zu seinem Leben* (Vol. VIII in: *Vom Mittelalter zur Reformation, Forschungen zur Geschichte der deutschen Bildung,* edited by the late Konrad Burdach). Berlin: Weidmann. 1937. Pp. xxxv, 554.

This work contains a critical text of 359 Latin letters of John of Neumarkt, chancellor of the Emperor Charles IV and bishop of Olmütz, and of 47 letters addressed to him. In keeping with the character of the series to which the volume belongs, the editor has emphasized in his copious selection those letters of John of Neumarkt which best illustrate his career as chancellor of the Emperor Charles IV, and especially his career as a humanist. Since John of Neumarkt played a very important part in the spread of humanism north of the Alps, he is one of the most significant figures in the early phases of the humanistic movement. The present selection contains 180 letters not found in the earlier edition of F. Tadra, and 140 of these have never before been published. The editor has given us an excellent text of the letters chosen and has furnished each letter with invaluable notes. The book is clearly printed and has good indices.

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Nikolaus Ellenbog, Briefwechsel. By ANDREAS BIGELMAIR and FRIEDRICH ZOEPEL. (Muenster: Aschendorffsche Verlagsbuchhandlung. 1938. Pp. cvii, 528.)

This extensive work represents painstaking scholarship at its best. The bibliography lists more than four hundred sources and books that have been consulted, and the topical index comprises not less than forty pages. Three plates have been added of which the first two reproduce respectively a letter from Erasmus of Rotterdam and Johannes Reuchlin, and the third a putative likeness of Nicholaus Ellenbog. The main part of the work is taken up by a collection of letters, divided into nine books, consisting of 991 items, and embracing the entire correspondence of Ellenbog as far as it is still extant. Of the less important letters a brief summary is given, but the majority appear in their full text. The letters are composed in Latin, and for the greater portion, in the cultivated diction typical to the humanists. Among the letters addressed to Ellenbog are communications from such noted humanistic scholars as Konrad Peutinger, Johannes Reuchlin, Erasmus of Rotterdam and Johannes Eck. The latter stands out by the abundance of his correspondence. Besides the letters, other literary productions of Ellenbog have been incorporated in the collection, notably a eulogy on the Benedictine monk Wolfgang Hauser (summary in German), and poems, among which figures a devout prayer to the Blessed Virgin in the form of distichs. The introduction written by Bigelmair gives interesting data concerning the life of Ellenbog, and also evaluates him critically as a humanist, a theologian, a writer and a staunch opponent of the Protestant Revolt. Nikolaus Ellenbog, to whom Ludwig Geiger first drew attention in the "Oesterreichische Vierteljahrsschrift" (vol. IX, Vienna 1870) pp. 45-112, 161-208, and vol. X (Vienna 1871) pp. 443-458), was born in 1481 at Biberach (Wuertemberg). After his preparatory studies in the classical school of Memmingen, he frequented the universities of Heidelberg, Cracow and Montpellier, where he devoted himself to the study of medicine. At the age of twenty-three, he entered the Benedictine Monastery of Ottobeuren, and died in 1543. Though not belonging to the leading personalities of his day, Ellenbog took active part in the important happenings of his time, and clearly defined his position with regard to the controversies which agitated his contemporaries. His correspondence reflects the general temper of an age, abounding with men of extraordinary talent and strong character, and remarkable for its destructive as well as its constructive forces.

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Die religiösen Wirren in der Oberpfalz von 1576 bis 1620. By Dr. Johann B. Götz. [*Reformationsgeschichtliche Studien und Texte,* Heft 66]. (Münster i. W., Aschendorff. 1937. Pp. 371.)

The author of this volume, Father J. B. Götz, a Bavarian, is a well known distinguished church historian who published erudite works along similar lines in the collection *Reformationsgeschichtliche Studien und Texte* (viz. nos. 47-48, 60, 63). Father Götz unfortunately did not live to see the last of his profound and comprehensive studies published, for he died in 1936.

The book under discussion is very extensive. It goes into all the many phases of the matter, including even customs and superstitions of the times, and delves courageously into available documents and records. In fact, it rests on serious and prolonged research and will take an authoritative place among books on the Reformation. The richness of detail and warm understanding for the problems of his time are amazing. The author carefully exploited the minutes of the reports resulting from the religious visitations and conferences of government officials. These officials were appointed by the Electors and rulers of the Palatinate with the intention of enforcing their religion on the people of their state. Father Götz furnishes innumerable items from every imaginable aspect and angle. Those who have only a vague idea of what Calvinism and Lutheranism was around 1600 in Bavaria, will find these items interesting and informative.

Protestantism was introduced into the Palatinate under the Elector Louis V (1508-1544) and his successors Frederick II and Otto Heinrich. The next Elector, Frederick III, decided for Calvinism. Our book takes up the story with Frederick's son Louis VI (1576-1583), who followed the Lutheran religion of his mother, and therefore tore down the Calvinistic structure erected by his father in the country. This is recounted in detail in the first and second of the eight chapters. Louis VI removed many Calvinistic preachers by force; the police, finding the church doors locked, sometimes enter by the roof (p. 18); sometimes two pastors of different beliefs, Lutheran and Calvinistic, live in the same house; ringing of church bells is prevented by taking out the clappers; even a different style of beard has often to reveal the religion of the ministers of the church. The doctrine of ubiquity, of baptism, of "fractio panis", of "manducatio oralis," etc., worries the farmers, citizens, preachers, government clerics and teachers until they almost fall physically upon each other. From the government documents of inquisition, presented in outline by Father Götz, we learn much regarding the material and spiritual life of the Protestant pastors and their families, regarding the morality of the clergy, the attendance of the people in church, the religious knowledge of the masses, regarding police regulations, intolerance, witchcraft, confession, Catholic practices preserved, clothes, punishments, school life, cemeteries, care for the poor, etc., etc.

The next ruler who was guardian of Louis VI's young son Frederick and administrator (1583-1592) is a Calvinist, although his wife is a Lutheran. He forces Calvinism on young Frederick and on the country through various intrigues and dismissals of Lutherans. But it is a difficult task; the people, students, farmers, preachers in general remain loyal to the Lutheran profession and catechism. Complaints brought to the emperor, reminding him of the "reservatum ecclesiasticum" and the official religious peace of Augsburg of 1555, are of no avail. The rulers of the Palatinate have their own casuistic excuses. Calvinists were not included in the peace of Augsburg. Yet long negotiations take place and the polemic fight between Lutherans and Calvinists continues with unabated force. In 1591, a Calvinistic day of atonement is introduced; small revolts break out in some towns. All this is treated by Father Götz in chapters three and four.

Elector Frederick IV (1592-1610) increases the religious confusion by again fostering Calvinism against the wishes of the Lutheran population who even refuse homage. It was he who established the famous Protestant "Union" (1608), which was followed in the next year by the formation of the Catholic "League" under the ardent Catholic, Duke Maximilian of Bavaria. By means of his official visitations, Götz takes us into individual Bavarian cities like Amberg (chapter six), where the people started a small-town revolution (1592-1593), Neumarkt, Tischenreuth, Konnersreuth, Weiden, etc. The inquisitors find out the extent of the use and knowledge of Calvin's *Institutes of Christianity* among the common people and the clergy, and again we read hundreds of details regarding the life of the people, of the students, of the teachers and their salaries, state of repairs and the interior of churches, the legal difficulties, personalities, removal of pictures, statues, crosses and bells from churches, repairs of rectories, police enforcing church attendance, religious instruction of children, pilgrimages, introduction of "fractio panis" in place of the oblates, the controversy over "Vater unser" or "Unser Vater", morals of preachers (drinking, debts, cursing, clothes, even their stockings described, p. 316), knowledge of Latin, quality of sermons, gossip in the community, poverty of preachers, holidays, witches, etc. Konnersreuth (in Protestant times) is mentioned on pages 307, 324, 327.

Elector Frederick V (1610-1620) who married Elizabeth, daughter of James I of England, finally forced Calvinism and about 150 Calvinistic ministers upon the unwilling Lutherans in the country. It took another hundred years—hard years—under Bavarian Dukes to return the Upper Palatinate to the Catholic Church. The Bohemian venture of Frederick V proved disastrous to him and to the Protestant religion in the Upper Palatinate. Everywhere he and his English wife failed to gain support; the "winter king" was put to flight in 1620. Here concludes Father Götz's interesting book. He had meant and had hoped to publish more;

but fate willed differently. His historical books are a magnificent tribute and monument to his zeal, his scholarship and his love for the Church. This review is not intended to be a mere eulogy. Götz's own works speak for themselves—louder than an humble reviewer can speak in human terms.

P. G. GLEIS.

The Catholic University of America.

Michael O Cleirigh Chief of the Four Masters and his Associates. By BRENDAN JENNINGS, O.F.M. (Dublin and Cork: The Talbot Press. [1936.] Pp. 220. 7s. 6d.)

The conquest of Ireland by the foreigner was completed at the beginning of the seventeenth century. Then, too, the Church of the foreigner was, so far as decree and force could make it such, finally established as the Church of Ireland. The ancient Catholic Church, despoiled and proscribed, maintained its organization and its rites only by stealth or on sufferance. In that difficult task a great rôle was played by the Irish colleges on the continent of Europe, noteworthy among which was the College of St. Anthony, founded in 1607 at Louvain by the Irish Franciscans.

Grinding poverty hampered every movement of these exiles, and yet here at St. Anthony's they formed the design of a vast undertaking in historical scholarship which should keep Ireland abreast of the foremost nations of the West—the gathering together and publication of the records of Ireland's past, ecclesiastical and, ultimately, secular. The prime movers seem to have been Father Hugh Ward and Father Patrick Fleming, but better known are the names of Father John Colgan, who succeeded to the direction of the work on Ward's death in 1635, and, above all, the "poor brother" Michael Ó Cléirigh, who, a member of a family of hereditary historians in Tír-Conaill, and himself one of the last trained scholars of the medieval Irish secular schools, entered the Order of St. Francis in the lowly status of a lay brother. The great design of Ward and Fleming collapsed with the horror and disaster of the Cromwellian wars, but it left us two published volumes of *acta sanctorum* edited by Colgan, Fleming's collection of documents relating to St. Columbanus, some minor publications, and a mass of manuscripts, chiefly the transcripts of records in the Irish language which Michael Ó Cléirigh made during eleven years he spent in Ireland in diligent quest of such material. It also left us several large historical compilations, the work of Ó Cléirigh himself and various scholars who were associated with him, especially noteworthy being that most important collection of Irish annals which ever since has borne the title of "The Annals of the Four Masters".

So much we have known, and it was sufficient to mark that as one of the high episodes in the long, grim struggle of the Irish people to main-

tain their faith, their nationality, their cultural heritage. In the present book Father Jennings has undertaken to fill in some of the details. Very few references to Michael Ó Cléirigh have been found in contemporary sources, but the colophons and personal notes he added to his many manuscripts give a fairly full record of his mission in Ireland, 1626 to 1637. These, in the original texts, are here printed, chiefly in the notes, and from them his works and his travels are set forth as completely as possible. The story is told modestly, with the modesty of the "poor brother" himself. But to all who realise its significance it is a moving recital.

The elucidation of the career of Michael Ó Cléirigh is the great contribution of the present work. It has, however, a wealth of information and references to the general ecclesiastical setting, both in Ireland and on the continent. From the title we might have hoped for fuller information regarding the secular "masters" who coöperated with Brother Michael in his work as a historian, but we can well be thankful for the good things we have received.

The book has some slight blemishes. Its first form was a series of articles in the periodical *Assisi*, and, although much has been added, especially the references to and quotations of sources and literature, there are traces of carelessness in the revision and proof-reading of the final text. (On page 167, for example, Ó Cléirigh is said to have been *fifteen* years on his mission in Ireland.) But it is a most valuable contribution to the history of Irish historiography, of Irish scholarship, and even of Irish faith, and, what is more, it gives us for the first time in compact form one of the world's great tales of tragedy and heroism.

JAMES F. KENNEY.

Public Archives of Canada,
Ottawa.

Jesuitenorden und Weltmission. By BERNARD ARENS, S.J. (Regensburg: F. Pustet. 1937. Pp. 187.)

This booklet does not, as the title suggests, offer a concise survey of the entire missionary activity of the Jesuit Order, but confines itself to a description of the auxiliary efforts made in the homeland and preliminary to the actual missionary work. It acquaints the reader with the relations existing between the superiors of the Order and the members working in distant missions, shows how the missionaries are trained for their arduous tasks, sets forth how the material resources to carry on the missionary endeavors are obtained, and proposes the ways and means to arouse missionary interest among the faithful. A considerable part of the volume is devoted to the scientific aspects of mission work. Since the volume embraces also the general home activities for the world apostolate, it

justifies in a measure the title which at first seems misleading. The sources and references are contained in the footnotes which for a popular work appear to be a little too abundant. There is an exhaustive index of names, but no topical index.

H. J. BRUEHL.

The Catholic University of America.

The Tudors. BY CONYERS READ. (New York: Henry Holt and Company. 1936. Pp. xi, 264. $2.50).

It is interesting to note that Hilaire Belloc has made a notable American convert in Professor Conyers Read who writes in the preface of this book that "it lacks all the obvious paraphernalia of scholarship", meaning, of course, references and documentary proof of at least those statements open to question by students of English history. But this is as far as the resemblance goes. Unlike Belloc, Mr. Read rehashes here many of the falsehoods and myths exposed by the specialists in their respective fields.

To state, for instance, that Elizabeth was her own "prime minister" (p. 13) and that the Tudors from the time of Henry VII to the death of Elizabeth held "the enthusiastic loyalty" of their subjects (p. 41) is to ignore completely the power of Cecil over Elizabeth as well as the opposition to every one of the Tudors of a large number of their subjects. It so happened that Tudor dictatorship also knew how to insure "loyalty", but just how sincere or "enthusiastic" it was is another thing.

Neither can Catholic historians agree with Mr. Read's estimate of Saint Thomas More's significance in the development of England; undoubtedly, More's place in English history is to be gauged by the scaffold rather than by the desk at which he wrote his *Utopia*. Nor can historians of English literature agree that "without them (the Tudors) the finest fruits of English genius of the sixteenth century might have been trampled under foot in the battle of contending creeds". If Marlowe and Shakespeare were permitted to write, it was merely because they wrote nothing to offend their caesaro-papist master, whereas Robert Southwell and others, albeit minor writers, did not fare so magnificently from Tudor tolerance.

It is difficult to see how Mr. Read can reconcile the statement that Mary Tudor might have been a "great leader of her people had she not been preoccupied with a "*foreign church*" (p. 133) with what he says about the reconciliation of England with Rome, which he terms a *return* to the Roman fold. Is Mr. Read ignorant of the fact that Catholicism was England's religion for over a thousand years? Furthermore, we are told that the English "in thirty years accepted five distinct changes in their religion without any great fuss about the matter" (p. 138); that despite Foxe's "venomous bias" his "respect for facts" entitles him to "a high place among honest historians" (p. 139); that Mary Tudor "had

not really converted them (her subjects) to Roman Catholicism" (p. 144); that Elizabeth's reign was "perhaps the most glorious in its (England's) history" (p. 144); that Scotland finally learned "that England had no designs upon her independence" (p. 161); that "Roman Catholic laymen who kept clear of politics, and priests who adhered strictly to their religious ministrations generally escaped the full rigors of the law" (p. 196); that Elizabeth "persecuted Roman Catholics because of their politics not because of their religion" (p. 197) etc., all of which demonstrates a deplorable religious bias or an outstanding lack of knowledge of what has been done by scholars in the last dozen or more years—or both. When a reputed authority on Tudor history declares that the "specter of a Roman Catholic reaction had been laid by the defeat of the Armada" it shows that he is unaware of certain documents in the Simancas archives, known to students, which show that England out of fear of Spain wished to make peace with the latter country as late as 1592. When Mr. Read attempts to credit Elizabeth with laying the foundation of England's sea power and colonial empire (pp. 238-239) he ignores the fact that every attempt at colonization under Elizabeth ended miserably and that James II is the founder of the British navy as we know it today. Failing to explain why the old way of private charity proved hopelessly inadequate during Elizabeth's reign (p. 242), he not only passes over conveniently the destruction of charitable institutions under Henry VIII but he relieves himself of the necessity of speaking of the lack of humaneness which characterized Elizabeth's reign.

The charge that the Roman Catholics—English Catholics are always *Roman* to Mr. Read—put forward the Infanta Isabella as a claimant to the throne (p. 249) is false. She was put forward by the Spanish party; there were a goodly number of Catholics, loyal to the memory of Mary Stuart, who favored James VI of Scotland. And why the claim for Isabella was *fantastic* is something Mr. Read perhaps can explain.

This small volume is packed with theories and interpretations which belong to the historians of the mid-Victorian type. One could hardly expect otherwise from an author who considers Froude's *History* a classical account of the period from 1529-1588!

Finally, there are a number of errors of fact. In this connection it should be pointed out that the Church in England was not without a primate after Cardinal Pole's death (p. 147) for York had as its archbishop Nicholas Heath; that Cecil was not appointed secretary until *after* Somerset's fall (p. 148); that the Conference at York was called to decide whether Elizabeth should recognize the *de facto* Scottish government (p. 172); that Elizabeth did not die on March 23 but on March 25. For sheer amusement compare Mr. Read's account of Richard Grenville's last fight with Corbett's reputable *Drake and the Tudor Navy* (London, 1898, 1899).

JOSEPH B. CODE.

The Catholic University of America.

The Golden Century of Spain, 1501-1621. By R. Trevor Davies. (London: Macmillan and Co. 1937. Pp. 327. $6.00.)

Recent years have witnessed a considerable change among English historians in their presentation and interpretation of the history of sixteenth-century Spain. Many of their number, thanks to careful and unbiased researches, are now regarding the "Black Legend" as just that—a legend—blackened by national hostility and religious bigotry. Happily, in England as here in the United States, historical scholarship is adopting what Peers demands as a basic principle in his recent *Our Debt To Spain,* namely, "We must judge Spain's record in America [and by the same token her record in Europe] according to the standards of the times"; and is therefore finding what Peers found, namely, that "by those standards she [Spain] can hold her head proudly."

Guided by this principle, Professor Davies undertook to relate and interpret the history of sixteenth-century Spain. The character of his findings is indicated in the title he chose for his volume, *The Golden Century of Spain.* In a compelling and fascinating way the author shows us Spain in her ascendancy as a unified kingdom under Ferdinand V and Charles V, at the zenith of her power and influence under Philip II, and in her political and economic decline under Philip III.

After presenting in the first chapter a well-defined and clear picture of "Spain at the time of the Death of Isabella the Catholic (1504)," Professor Davies depicts in the next two chapters "The Era of Revolts (1504-1525)" and "Castille after the Revolt," showing how Charles V met the economic and social problems that marked the early years of his reign. The fourth chapter deals with "The Foreign Affairs of Spain (1519-1559)"—a thrilling account of the desperate struggles, political and religious, that Charles V engaged in as king of Spain and emperor of the Holy Roman Empire.

To the reign of Philip II, under whom Spain attained her national greatness and international predominance, the ensuing four chapters are devoted. They portray "Philip II as a Man and a Statesman," relate how he faced "The Protestant and Mohammedan Perils," discuss his efforts for "The Unification of the Peninsula," and unfold "Philip II's Weltpolitik." The ninth chapter is given to "The Reign of Philip III," while the final chapter describes the "Economic and Cultural Conditions" as they obtained in Spain during the sixteenth century and suffered a decline after the death of Philip II.

Students of Spanish history will welcome the "Select Bibliography of Modern Works" and will find the Index quite copious and accurate. There are four beautiful illustrations and seven really serviceable maps and plans. The price of the volume is rather high. This is unfortunate, preventing as it probably will the wide circulation that the volume so richly deserves.

After finishing *The Golden Century of Spain*, there can be no doubt in the mind of the reader as to whether Professor Davies achieved his purpose, namely, to produce

> a book of moderate size possessing the following qualities: it should be suitable for the reading of those who are not specialists in Spanish history; it should deal with economic, social and cultural issues in preference to "drum and trumpet" narrative of the nineteenth-century kind; it should steer an even, though immensely difficult, course between the Scylla of Protestant, Liberal and Anti-clerical prepossessions and the Charybdis of Roman Catholic partisanship; it should give definite facts and figures instead of the wild surmise that so often supplants them in facile generalizations about Spanish history (Preface, p. v).

Without stopping to comment on the correctness of this approach or on the Christian interpretation of history which Professor Davies manifestly adopts as exclusively acceptable, the present reviewer is of the opinion that the difficult task was performed in a manner that deserves praise and commendation.

The Golden Century of Spain is not a dry-as-dust recital of facts and figures, however richly it may abound in these. The volume is distinctly an interpretation of sixteenth-century Spain in the light of sound Christian principles and according to the standards of the times in which the actors of the stirring drama lived and moved. In this respect, as an interpretation, the volume presents numerous features that are particularly interesting and hence deserving of special mention. Take the Spanish Inquisition. After showing that this tribunal "was completely under royal control," the author says:

> Popular tradition dies so hard that it is still necessary to point out that the Spanish Inquisition, judged by the standards of the times, was neither cruel nor unjust in its procedure and in its penalties. In many ways it was more just and humane than almost any other tribunal in Europe (p. 13).

What follows this clear and precise statement in the way of evidence amply bears out the correctness of the statement. The author holds that "on the whole the Hapsburg sovereign [Charles V] showed himself more merciful [after the Communeros revolt] than a Valois or a Tudor under like circumstances" (p. 50). He scouts the idea that the decline of Valencia after the collapse of the Germania revolt in 1522 must be "attributed almost exclusively to the slaughter and exile of so many of the skilled Moorish cultivators of the soil" (p. 54). Considerable emphasis is laid on the fact, not generally recognized, that sixteenth-century Spain "was far less mercantilist than used to be supposed, and at first did little or nothing to discourage American industries" (p. 75). It can no longer be denied that the restrictive policy of the home government in this regard,

which was one of the causes that brought on the wars of independence, was initiated in the middle of the seventeenth century and stretched to the breaking point under the Bourbons, especially under Charles III. Comprehensive and judicious is the estimate of the author concerning the failure of Charles V to gain over the German princes and thus check the expansion of Lutheranism (pp. 104-105). One should read this estimate before roundly condemning Charles V.

The delineation of the character of Philip II lacks entirely the bias of so many English historians. Professor Davies traces the "Black Legend", regarding Philip II, to the *Apologia* of William the Silent, leader of the rebellious nobles in the Netherlands, and to the *Relaciones* of Antonio Pérez, the traitorous secretary of Philip II. At the same time, it should be noted, the author admits that a definitive estimate of Philip II has yet to be made (pp. 118-119). On the question of Philip II's religious intolerance the author has this to say:

> No less sound from a purely political standpoint was Philip II's persecution of heretics. It was taken for granted almost universally in the sixteenth century that more than one religion in one State would bring that State to destruction. There was abundant evidence in support of such an assumption; and persecution in Spain was, in fact, urged as a matter not so much of religious duty as of political expediency. In this the German princes with their *cujus regio ejus religio*, Elizabeth of England with her compulsory *via media* and Philip II were all at one (p. 135).

This is historical interpretation at its best. As to the conduct of the German princes and of Queen Elizabeth, two wrongs of course do not make a right; still, placing the wrongs side by side is in this case quite in order and exceedingly illuminating. Before we pass judgment on Philip II's use of the Inquisition and the activities of this tribunal during his reign, Professor Davies very correctly would have us remember that at this time the Spanish dominions

> were forced by their geographical position to do battle with two religions on two fronts. On their north and northeast Protestantism was striving to expand its power. On the south and southeast the great world of Islam, the hereditary foe of the Spanish people, was urging remorseless war. Both were, at least tacitly, allied in their desire to weaken the power of Philip II, and both possessed some foothold in Spain itself at the beginning of his reign. It was, therefore, above all things necessary that they should be dislodged before Philip could pursue an aggressive policy at home and abroad (p. 139).

A handy and a decidedly effective instrument to achieve this dislodgment of Spain's twofold foe and double threat to national unity and strength was the Inquisition. Was the use of it justified, Well:

> The interplay between the Reformation and Islam in opposition to Catholic Europe is a notable feature of the sixteenth century. Never was it more so than in the earlier half of the reign of Philip II (p. 164).

A preventive measure adopted by the Inquisition with the full approval and support of Philip II to safeguard the faith in Spain was the Index of Forbidden Books. Before one questions the author's statement that "the Spanish censorship of the press" was "about the most liberal in Europe" (p. 145), one should recall that:

> Not infrequently, too, books were banned simply on the ground that they were not really worth publishing. Poor literary quality or reasoning or unsound workmanship often weighed more heavily against a book than mere heterodoxy or obscenity (p. 144).

Moreover, one must not lose sight of the fact that the Inquisition, severe and unrelenting as it was, sought anxiously "to avoid the prohibition of books that contained anything of real worth, whether devotional, literary or scientific" (p. 144), demanding in such cases nothing more than that the objectionable passages be deleted. At this point in his volume Professor Davies might well have included the startling results of investigations made recently by Irving A. Leonard and published in his *Romances of Chivalry in the Spanish Indies*. Like so many points in the history of Catholic Spain, the character and activities of the Inquisition are appearing in an entirely different light from the one in which it has so long been presented. Chapter VIII of the volume under review portrays the Weltpolitik of Philip II and is perhaps the best—truly a masterpiece of historical writing. Though in the ninth chapter the author rightly terms the wholesale Moorish expulsion a "despicable act of religious intolerance" (p. 255), he remains true to his high office of historian, reminding his readers that among those who suffered expulsion by the decree of 1609 "were large numbers who helped Barbary pirates to ravage the rich coastlands" and also "coiners of false money, brigands, highway robbers, professional poisoners, shady financiers and swindlers of every known description" (p. 256). Thus throughout the volume there is manifest a praiseworthy effort on the part of the author to reach the truth by weighing the *entire* question and facing *all* the issues.

The Golden Century of Spain is a truly commendable and highly valuable contribution to the history of Spain. For wealth and mastery of details, for clear and precise delineation of characters and issues, for breadth of outlook, keen judgment, judicial appreciation and impartial interpretation it is without question a distinct achievement. The volume should be read by such as think they know the history of Spain and especially by students and teachers who concern themselves with the history of Spain's dominions in the New World. Spanish-American history can not be correctly and adequately understood unless one is thoroughly informed on the con-

temporary history of the mother country. Professor Davies has produced a richly detailed and well documented source of information on sixteenth-century Spain. After reading this volume one will understand and know how to appreciate many things in the history of Spain's New World conquests that are frequently misunderstood, if not misrepresented, and are subject to criticism that is either entirely misplaced or unduly severe. The present reviewer does not hesitate to recommend the volume to teachers and students and he hopes that a less expensive edition of it will secure it the wide circulation it surely deserves.

FRANCIS BORGIA STECK.

The Catholic University of America.

Educational Foundations of the Jesuits in Sixteenth Century New Spain. By JEROME V. JACOBSEN, S.J. (Berkeley: University of California Press. 1938. Pp. xii, 292. $3.00.)

This volume ably achieves its intention of tracing the growth of the Jesuit educational institutions in Mexico from the date of their establishment shortly after 1572 to the opening of the seventeenth century. At the same time it launches most successfully a series of projected works designed to present the history of the Jesuits in western North America. Strange it is that for many generations now this fertile, extensive and significant field should have been overlooked or ignored, even by the Jesuits themselves! Father Jacobsen's present splendid treatment of the early work of the outstanding educating body of New Spain not alone serves to break this long silence but likewise deals a sharp blow to the dwindling ranks of those who smugly profess to see naught but evil in the Spanish colonial system and in the Spanish culture. It will be at least disconcerting to such die-hards to find in these pages a necessarily condensed yet still clear and inspiring account of the remarkable labors of the sons of Loyola in the matter of education in sixteenth-century Mexico. The recital truly constitutes a brilliant, if little-known chapter, in the annals of New World education. That so few men could secure such superior results over such a wide area in so brief a period—that is the difficult part to believe.

Before entering into the subject matter proper of the book, the author carefully sets the stage by discussing briefly the life of Loyola, the nature and character of the Society he founded, and the educational efforts in New Spain prior to the arrival of the Jesuits. In one of these valuable chapters the phenomenal rise of the Society in Europe is indicated, and in another due credit is paid to the teaching work carried out in Mexico between 1523 and 1572 by Fray Pedro de Gante and others. It seems peculiarly appropriate that the Jesuits should arrive the very year that Gante died. As soon as this venerable friar, truly America's first great

educator, was forced by death to cast aside the banner of education which he had carried with such signal success, it was instantly seized in the eager and capable hands of the Jesuits who through succeeding generations bore it on to far greater heights. It may properly be said that Gante served as John the Baptist to the Jesuits in the matter of education in New Spain.

Father Jacobsen is quite careful to warn his readers against overestimating the importance of the first colleges founded in Mexico. Granting that the term *colegio* in Spanish is intended to refer usually to what we would denominate a secondary institution rather than one of higher learning, we must point out, nevertheless, that, from the point of view of the numerous and tremendous obstacles encountered, it is almost impossible to overestimate these early establishments, for their value and the achievement they represented were very great. One of the most noticeable characteristics of this volume is that its expression is dignified, concise, and above all restrained. The author practically never permits himself the justifiable indulgence of being carried away by some matter of exceptional interest or success. Neither does he yield to the natural temptation to dwell at length on any phase or incident or person, however worthy of deeper treatment it may be. Sentences do the work of paragraphs and even chapters, and there are single pages capable of expansion into complete volumes. It is to be hoped that such important figures as Fathers Pedro Sánchez and Pedro de Hortigosa, among many others, will in time receive the complete consideration that they deserve. The extremely capable and sagacious administration of the Mexican province by Sánchez over a period of years must be recognized as one of the principal sources of the real success which attended the efforts of the Society in its early days in Mexico. One point long confusing to scholars of the Jesuit system of free education in New Spain has to do with the inter-relationship between the various colleges founded by the Society in Mexico City. Under Father Jacobsen's guidance we are led to see clearly enough the proper association of these many institutions. The documentation is of the highest order, and there is a most valuable bibliography as well as a thorough index. This volume will obviously be of great assistance to every student and scholar of this significant period in Mexican history.

WALTER M. LANGFORD.

University of Notre Dame.

Some La Salle Journeys. By JEAN DELANGLEZ, S.J. (Chicago: Institute of Jesuit History. 1938. Pp. vi, 103.)

This, the first of the Studies of the Institute of Jesuit History of Loyola University in Chicago, is a preliminary sort of work designed to prepare the way for future researches. It is not a life of La Salle but rather a

judicious and interesting consideration of some of his imagined and real explorations and expeditions. The volume is divided into three sections or studies, in the first of which the author convincingly proves through documentary and cartographical evidence that La Salle definitely did not voyage down the Ohio in 1669-1670. In the second and shortest one we are offered further weighty proof in support of the almost universally accepted belief that Joliet and Father Marquette preceded La Salle along the Mississippi. The final one traces the confused background of the bungled venture to Texas in 1684, La Salle's last and of course most tragic expedition.

Clearly one of the prime objectives of these three studies is to expose the methods of Pierre Margry, Curator of the Archives of France during the latter part of the nineteenth century, as well as the motives of the Abbé Bernou ("La Salle's agent") and the "Abbé" Renaudot. This effort is attended by complete success. Margry is effectively unmasked, and in detail his unethical methods are laid bare. As for those two schemers, the smooth Renaudot and the personally ambitious Bernou, their own words are called into play to convict them of ignoble motives and unpleasant character. La Salle himself is in these pages stripped of the screen of romance behind which he so splendidly moves in many accounts. We are shown, for example, his jealousy of Marquette and Joliet, his bitterness toward his former Jesuit confrères, his ungovernable temper, his highly suspicious disposition, his lack of stability, his willingness to deceive, the influence on him of Bernou, Renaudot, and others of their type, the utter absurdity of the claim launched by some of his worshippers that he was easily the equal of Cortés or Pizarro. Nevertheless, no real injustice is done La Salle in the opinion of this reviewer. While critical of the explorer on occasions, the author is at all times fair and not altogether unsympathetic in his attitude toward La Salle. His quarrel is principally with the three unscrupulous persons already spoken of, and he reminds us several times that La Salle never actually attributed to himself the journeys and discoveries ascribed to him by some of his rash followers.

WALTER M. LANGFORD.

University of Notre Dame.

Legends of the Spanish Southwest. By HALLENBECK, CLEAVE, and JUANITA H. WILLIAMS. (Glendale, Calif.: The Arthur H. Clark Co. 1938. Pp. 342.)

This attractively-bound volume presents a total of twenty-eight legends, divided for the most part among the four Southwestern mission fields. A number of these legends were previously published by Mr. Hallenbeck in similar form in an appendix to his *Spanish Missions of the Old Southwest*. The authors call attention to the fact that, for reasons of space limitations,

some rather well-known legends have been omitted in favor of others whose fame has heretofore been largely local. The reader is also advised that while some of the stories are historically verifiable, others are partly if not completely fanciful, and that all errors or prejudices found in the legends have been preserved so as to avoid any change from the form in which they have reached us through generations of, frequently, nothing more than oral tradition. Preceding the legends themselves there is an introduction of thirty-nine pages in which is presented in satisfactory fashion the historical background necessary for a proper understanding and appreciation of the legends which follow. It is a pleasure to find a subject approached so sympathetically as is the case with this book, which is entirely free of bias or smallness of any sort. Indeed, the paragraphs under the heading "Our Heritage from Spain" (pp. 53-55) call for special praise.

The variety discovered in the legends is notable. Many are concerned with missions and missionaries, naturally, but there are such other stories as Coronado's expedition in 1540, the idyllic love tale of Conchita Argüello, the treasure legends of Arizona, etc. The story of the appearances in 1531 of Our Lady of Guadalupe to the Indian Juan Diego on the hill of Tepeyac outside of Mexico City is also presented, but with some minor inaccuracies. For instance, it is declared that the Virgin appeared only twice, both times on December 9th, whereas in fact she appeared five times over a period of four days, the last and most important occurring on December 12th, which is her feast day.

Mistakes in the spelling of Spanish names and in the use of the written accent mark are rather numerous, considering the knowledge of Spanish which it is presumed the authors must have. They are most inconsistent in employing the accent, placing it over certain words which require it in Spanish but omitting it from many others. Errors noted of all other sorts were quite numerous, one instance being on p. 25 where the date of Mexican independence from Spain is given as 1822 rather than 1821. Somewhat irritating at times is the policy pursued throughout the book of avoiding capital letters wherever possible. It seems strange to come upon *jesuit, franciscan, june, may,* and various more written in the foregoing fashion. Even the titles of the works listed in the rather extensive bibliography are denied the dignity of capital letters. Such relatively unimportant objections as may be raised against *Legends of the Spanish Southwest,* however, are far from sufficient to prevent the final estimate of the book from being a very favorable one.

WALTER M. LANGFORD.

University of Notre Dame.

The Ejido — Mexico's Way Out. By EYLER N. SIMPSON. (Chapel Hill: The University of North Carolina Press. 1937. Pp. xxi, 849. $5.00.)

This is a very elaborate and broadly pursued study of one of the means—the redistribution of agricultural lands—which the government of Mexico has been employing since 1915 toward a solution of the so-called agrarian problem. As the author points out in the Preface, at present the term *ejido* refers "to all types of lands which have been restored or granted to agricultural communities under the land reform initiated in 1915", and "is also used to designate the communities possessing such lands" (p. xiii). The author does not take notice "of any laws enacted after June 1, 1934" on account "of the constant modifications which the laws of the reform are undergoing" (p. ix). It is important for the reader to remember this when appraising the author's suggestions and recommendations.

The volume is divided into three parts, each of which is featured by actual cases illustrating the legal provisions previously discussed. The information which he gathered for these cases being confidential, the author has carefully changed all such matters, *e.g.*, names of persons and places, as identification might create embarrassment.

Part One (pp. 3-127) deals with "The Origins of the Ejido" as a system of land distribution and land ownership. To what extent the *haciendas* have their roots in the *encomiendas* of pre-Independence days is still a debatable question; wherefore, some of the author's statements in this regard seem a bit too sweeping. When reading in the volume under review how during the Diaz régime (1876-1910) the public lands were alienated and how this resulted in "Peonage and Poverty" (p. 27), one is inclined to pause a moment and thank God, instead of voicing regret that the policy of President Diaz made it possible for "the Church to recoup much of its wealth and economic power" (p. 29). These lands at least, held and controlled by the Church, were in consequence safe against the greed and rapacity of domestic as well as foreign speculators and could be used by the Church—as in great measure they actually were—to succor the defrauded peon and the neglected Indian. It was the Church that from 1876 to 1910 used what wealth and influence she succeeded in recovering to feed the hungry, clothe the naked, and shelter the homeless victims of political schemers and economic tricksters. Unfortunately, the author of *The Ejido* fails at this point to give credit where credit is due and to recommend in the way of reform what would undoubtedly be a far step toward realizing it.

Part Two (pp. 129-436) discusses the "Problems and Progress" of the *ejido* with regard to "Land and Water," "Financing Land Grants and Villages," "Education," "Political Organization and Social Control," "Credit and Markets." This portion of the volume is the lengthiest and probably also the most interesting. The author holds that "the agrarian reform [has] so far failed to achieve its goal of giving land to villages" and he

contends that even if "the goal envisaged in the present laws *is* achieved, the land problem in Mexico in very appreciable degree will still remain unsolved" (p. 210). At the same time, he believes that, in view of what is happening elsewhere in the civilized world to-day, the Mexican government is justified in its method of expropriating the *haciendas* and indemnifying the dispossessed with the bonds it issues, the worthlessness of which the author ascribes chiefly to the former landowners themselves (pp. 228-229).

Part Three (pp. 436-582) regards "The Future of the Ejido." It deals basically with the controversy between the *Veteranos* (rightists) headed by Calles and the *Agraristas* (leftists) headed by Fabila, Bassols, and Sanchez. Both these groups are within the Revolutionary party, their differences being on the question of the *ejido* as a means of agricultural reform. The author of *The Ejido* holds that "the *ejido* as it now stands is, with rare exceptions, a poor thing at best; but even in its present inadequate form it is not quite as poor as some of its enemies would have us believe" (p. 509). Accordingly, in the chapter (XXVII) on "Specifications for Ejidos", the author proposes a program that he believes "is at once an ideal and a frame of reference designed to focus, to give meaning, significance, and a sense of direction to activities hitherto dispersed and all too often conflicting" (p. 527). The author is decidedly correct when he says that the *ejido* ("way out") program "must be subject to the dictates of common sense as well as the guidance of goals ultimately to be achieved" (p. 528). But his program, however well meant, is fundamentally deficient in that it regards only the material, to the exclusion of the religious, side of the problem. As the present reviewer sees it — he belongs to the group of "old-fashioned" advocates of Christian ideals and principles—the author's program will bring the Mexican problem no closer to a lasting solution for the welfare of the Mexican people than the ones which it aims to supplant. His program leaves out of account what in the Mexican mind constitutes the basis and necessarily conditions a national acceptance of "the dictates of common sense"—religion; the program disregards what elevates and supports the Mexican people in their pursuit of earthly and material "goals" and helps them aspire to that one goal upon which their ultimate and true happiness depends—God and after death never-ending union with Him in heaven. Briefly, in the face of the godlessness and irreligion that are gnawing at the vitals of the Anglo-Saxon world of to-day, give to the Mexican people their God, their Church, and their *padre*—do this and the so-called Mexican problem is practically solved. Religion, and religion alone, is the surest and fastest "way out" — the most direct road to national peace and prosperity. It is a real pity that the author of *The Ejido* did not include this factor in his program of reform.

The last portion of the volume (pp. 583-823) contains four appendices and a rich bibliography. Thirteen beautiful illustrations enhance the

volume and the forty maps and charts are not only interesting but also helpful in understanding the text and in following the author's line of argument. All in all, *The Ejido* is a good book, despite the defects pointed out, and we recommend that it be read by all who are as sincerely interested in the solution of Mexico's problems as the author of this book was when, in the light and from the standpoint of the purely material and intellectual, he studied the problems and formulated his recommendations.

FRANCIS BORGIA STECK.

The Catholic University of America.

The Founding of American Civilization: The Middle Colonies. By THOMAS J. WERTENBAKER. (New York; Charles Scribner's Sons. 1938. Pp. xiii, 367.)

Thomas Jefferson Wertenbaker, a Virginian by birth, by adoption a New Jerseyite, Professor of American History at Princeton University and author of a number of historical works, particularly on our Southland and his native Virginia, has projected what promises to be an interesting and valuable series on "The Founding of American Civilization". The plan includes a thorough treatment of the European background and American development of the complex thing which we call American Civilization. The first volume concerns itself with "The Middle Colonies", the scene of Professor Wartenbaker's present academic labors. In it is treated the history of New York, New Jersey, Delaware and Pennsylvania. Eventually the series will include New England and the Colonies of the South.

At the outset, Professor Wertenbaker remarks (p. 10) that "the civilization of the United States has been formed by the interplay of four great forces—the transit of European civilizations to North America, the effect of American conditions upon those civilizations, the continued intercourse of America with Europe, and the mingling of racial, religious and regional groups, the so-called melting-pot." Working upon this premise, that American culture and civilization are derived about equally from European origins and American adaptations, the author devotes as much attention to the mother countries as he does to their colonial offspring. So it is that we are taken for a tour of Amsterdam, Leyden, Delft and Rotterdam, before attempting a visit to New Amsterdam and Fort Orange. An insight into the conditions of life along the Lek, the Waal, the Meuse and the Zuyder Zee, helps the reader to appreciate the Dutch colonists' attachment to their new homes along the Hudson, Long Island Sound, East River, the Hackensack, the Passaic and the Raritan. For the same reason the historical background of the Rhenish Palatinate from the fourth century of the Christian era to the nineteenth is given by way of introduction to and as an aid to the proper understanding of the German colonization of the Susquehanna Valley in Pennsylvania. While there is

nothing novel in this idea, the thoroughness with which Professor Wertenbaker traces this background makes his treatment outstanding.

One unusual feature of the book is the emphasis which its author places on the architecture of the period. Whereas the average history of culture and civilization stresses the mind of an age as expressed in its philosophy and literature, the present work focuses its attention on architectural design as the chief vehicle for the transmission, development and perpetuation of the elements of civilization. Professor Wertenbaker does not disregard such factors as economic equipment, educational facilities and religious development, but usually overshadows these by a thorough treatment of even the most minute details of architectural style. By means of numerous plates and illustrations, accompanying the carefully documented text, the reader is able to compare the gable-ends of homes in Delft and New Amsterdam. He is made to feel the dependence of Market Street in old Philadelphia on Thames Street in London, for he sees in each case "the same regular brick fronts, the same shop windows with their little panes, the same swinging signs, iron balconies, simple cornices, gentle sloping roofs pierced here and there by dormers, picturesque chimney-pots, stone posts separating the footpath from the roadway" (p. 233). Despite its unavoidable heaviness due to the mass of architectural detail, *The Middle Colonies* is a stimulating treatment of colonial civilization.

EDWARD A. DOEHLER.

Loyola College,
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The Catholic Church on the Kentucky Frontier. By SISTER MARY RAMONA MATTINGLY, S.C.N. (Washington, D.C.: Catholic University of America. 1936. Pp. viii, 235.)

The Catholic Church on the Kentucky Frontier, a dissertation submitted by Sister Mary Ramona Mattingly, S.C.N., to the Church History Department of the Catholic University, pays a long over-due debt to the brave folk who in colonial days faced the dangers of the wilderness west of the mountains to build their cabins and their altars. The titles of the chapters indicate with delightful clarity the historical sequence from which there is no veering or wandering away. In scholarly and interesting fashion the author shows how deeply devoted the early settlers were to their holy religion, and how eager they were to bring sacrifices in order that the Faith might flourish in the wilderness. Nor were the missionaries unworthy leaders of such a religious people. Father Badin and Father Nerinckx receive a great measure of praise, since it was they who blazed the trail for the others. The selfless devotion of a man like Father Badin, whose mind was enriched with the classical training of the universities of France, was not lost on such non-Catholics as Joseph Daviess (for whom

Daviess County was named) and Judge Twyman, Father Badin's first convert. And it is significant that Theodore O'Hara, author of that deathless poem *The Bivouac of the Dead*, was named by his father for Stephen Theodore Badin. Unlike much historical research of a similar nature, *The Catholic Church on the Kentucky Frontier* shows no bias in its treatment of the various non-Catholic denominations, and goes out of its way to give full credit to the work of these denominations, acknowledging their contribution to the culture and the religious work done in the early settlements. The author gives a particularly understanding account of the Great Awakening or Revival which originated in Massachusetts and spent itself in the woods of Kentucky.

Apart from the contents of the dissertation, the bibliography is in itself of high value to any student of history, particularly to any student of the history of Kentucky. Catholic educational directors would confer a real benefit on the schools were they to make it a required reading in all senior high schools or the first year of college. Incidentally, present day novelists looking for historic backgrounds would find in Sister Mary Ramona's book a rich mine for their exploring. *The Catholic Church on the Kentucky Frontier* was written under the direction of the Right Reverend Peter Guilday of the Catholic University.

FELIX NEWTON PITT.

Louisville, Ky.

Auswanderung von Welt- und Ordensgeistlichen aus dem Bistum Osnabrück nach Nordamerika von 1830 bis 1930. By HERMANN DELLA VALLE. (Sonderdruck aus dem *Jahrbuch der katholischen auslandsdeutschen Mission,* Berlin, 1938. Pp. 49.)

This monograph enumerates alphabetically approximately 200 names of the secular and regular Catholic clergy for the years 1830-1930 who were actively engaged in North America (mostly United States) and came as missionaries from the diocese of Osnabrück in Northern Germany. This is a comparatively large number of priests considering the character of the diocese. The list of names is classified according to the 18 different Dekanate in this far-flung diocese which includes cities like Iburg, Hamburg, Twistringen, Meppen, Lingen, Fürstenau, Ankum, Bentheim, Nordhorn, Bremen and others. Among the religious clergy various orders are represented: Jesuits, Pallotines, Benedictines, Fathers of the Precious Blood, Franciscans, Fathers of the Divine Word and Redemptorists. We meet names prominent in ecclesiastical circles and in the history of the church in our country, such as Rt. Rev. A. M. Többe, second bishop of Covington, Kentucky, and Rt. Rev. Josef Dwenger, second bishop of Fort Wayne, Indiana, and the Reverend H. Hammecke, E. Hiltermann (Allentown, Pa., not "Altentown", p. 14), Dr. B. Biermann, Joh. B. Gelss,

H. Jaspers, H. Kerckhoff, H. Rensen, A. Royer, A. Brickwedde, Dr. B. Hengehold, W. Horstmann, Dr. G. H. Kuhr, G. Timpe, and so forth. These names have been selected at random by this reviewer and it may be noticed with interest that many of the clergy lived in Cincinnati and the Middle Western states. This compilation is a fine tribute to Dr. della Valle's research in German Catholic American history.

P. G. GLEIS.

The Catholic University of America.

Auslandsdeutsche Volksforschung. (Vierteljahrsschrift, herausgegeben von Dr. H. J. BEYER, Leiter der "Arbeitsstelle für auslandsdeutsche Volksforschung", Stuttgart. 1937. Pp. 112.)

This is a new quarterly dealing with the history, culture and civilization of Germans in foreign lands all over the world (Auslandsdeutsche). The first issue of March, 1937, contains valuable articles, such as "The Sudeten German Question in Versailles" by Erwin Hölzle, "The first trans-atlantic emigration of German farmers, 1709-1756", by Otto Lohr, "Neu-Pasua und Neu-Banovci, zwei Schwabensiedlungen in Syrmien" (Jugoslavia), by H. Haller, "Germans in Latvia" by Lutz Mackensen, "Bourgeois Anglo-Saxons and the Germans" by K. H. Pfeffer. All these articles are written by experts in their respective fields. There follows a bird's eye view of German racial conditions in Southeastern Europe by H. Harmsen. The question whether Germans should settle in tropical regions is then discussed by K. P. Müller. The next article by A. Nollau deals with the German novel of the borderland (pp. 85-94), with special reference to the Sudeten German literary activity. Guido Waldmann studies present conditions and aims of research in the field of the folk-song among Germans in foreign lands. The problems of mapmaking covering the countries in which these "Auslandsdeutsche" live are presented by O. A. Isbert. New books on the society and history of these Germans outside their home country are reviewed at the end of the magazine. Dr. Beyer wrote an introduction setting forth the National Socialistic concept of history, state and people, which, of course, it not favorable to "der politisierende Klerus" (p. 2).

P. G. GLEIS.

The Catholic University of America.

NOTES AND COMMENTS

The nineteenth annual meeting of the AMERICAN CATHOLIC HISTORICAL ASSOCIATION was held under the patronage of the Catholic colleges and universities of the Chicago area at the Stevens Hotel, Chicago, December 28-30, 1938. The Secretary's annual account of the meeting will appear as usual in the April number of the REVIEW. This year's meeting, to be held in the Hotel Mayflower, Washington, D.C., will be devoted to the general topic of the cultural influences of the Catholic Church in South America in recent years. Mr. Richard F. Pattee of the Division of American Republics, Department of State, has been appointed vice-chairman of the programme committee.

The fifty-third annual meeting of the American Historical Association, Chicago, Dec. 28-30, offered a variety of papers and discussions, many of which were of interest to Catholic scholars. Richard F. Pattee, Dr. Elio Gianturco, Dr. Sherbowitz-Wetzor, Father Wilfrid Parsons, S.J., and Prof. H. C. F. Bell, former president of the AMERICAN CATHOLIC HISTORICAL ASSOCIATION, all of whom have contributed to the REVIEW and who are members of the ASSOCIATION, appeared on the programme of the parent organization.

The Catholic Library Association will hold its next annual meeting at the Catholic University of America, April 12-14, concurrently with the meeting of the National Catholic Educational Association. The general subject of the conference will be the 400th anniversary of the introduction of printing into America.

The Catholic Biblical Association of America, with headquarters at the Catholic University of America, announces the founding of a new periodical —*The Catholic Biblical Quarterly*. The editor-in-chief is Rev. Wendell Reilly, S.S., S.T.D., S.S.D., professor of Sacred Scripture in St. Mary's Seminary, Baltimore, Maryland. The subscription price is $5.00 a year.

The Dominican Fathers of St. Joseph's Province announce the publication, possibly this spring, of a new quarterly to be known as the *Thomist*. It is planned to print four or five original articles of a speculative nature which will embody the solution of some philosophical or theological problem in the light of Thomistic principles, together with reviews, and editorial comment. The editorial office will be at the Dominican House of Studies, Catholic University of America; the publishers will be Sheed and Ward, and the price will be $4.00 a year.

Beginning with the January (1939) number, the University of Notre Dame will issue a quarterly *Review of Politics*, under the editorship of Dr. Waldemar Gurian.

The Catholic Press Association is again offering prizes, ranging from $100 to $300, for the best theses submitted on subjects in the field of the Catholic press in partial fulfillment of scholastic requirements for a graduate degree. Details of the contest may be obtained from the Rev. Theophane Maguire, C.P., editor of the *Sign*, Union City, N. J., who is chairman of the committee of awards.

The Rev. Ralph Bayard, C.M., St. Thomas Seminary, Denver, Col., is writing a biography of the Most Rev. John Timon (1797-1867), and is seeking copies of his correspondence. Information respecting Bishop Timon's residence in Baltimore and Louisville will be particularly welcome.

For the purpose of issuing in book form the unique records in the possession of the Hudson's Bay Company, a society with limited membership, to be known as the Hudson's Bay Record Society, has been constituted. Members, on payment of the annual subscription of one guinea or five dollars per annum, will be entitled to receive one volume of the records each year, publication of which will be made about October.

Religion—A Digest. Protestant, Catholic and Jewish Thought is a new monthly digest of articles the purpose of which " is simply to have us all speak to each other and have us all listen to each other and so promote good-will and tolerance and understanding upon which great things America is built." The price is $3.00 a year. The Editor's address is Jerome T. Gaspard, 2401 Military Road, Arlington, Va.

A. Lucas has attempted to fix the *Route of the Exodus of the Israelites from Egypt* (Edward Arnold).

The History of the Gospel, by C. H. Dodd, gives proofs to show that Christianity is an historical religion and that the New Testament is a series of authentic documents (Nisbet).

A History of Roman Religion, by Franz Altheim, has been translated from the German by Harold Mattingly (Methuen).

Dr. James Moffatt is the author of *The First Five Centuries of the Church* (Nashville, Cokesbury Press).

The *Lexikon für Theologie und Kirche* (Herder) has been completed with the recent publication of volume X.

Dr. C. Van Beek's *Passio Sanctarum Perpetuae et Felicitatis* (Dekker and Van de Vegt, Nymwegen) is a model of hagiographical editing. He publishes the longer *Passio* in both Latin and Greek, and the two Latin texts of the shorter *Acta*. The introductory material is elaborate and there are various indices. Van Beek has discovered Latin manuscripts unknown to previous editors, but the manuscript of the Greek version of the *Passio* remains unique. Specimen pages of a number of manuscripts are reproduced in facsimile.

Fascicle VIII of the *Dictionnaire de Spiritualité* (Cassien-Chappuis) has just been issued by Beauchesne. It contains a wealth of informative articles. Father M. Olphe-Galliard concludes his thorough study on Cassian. One would wish that he had written at greater length in his treatment of Cassiodorus, "the first to proclaim the sanctifying value of intellectual work". Dom Gougaud has a brief but valuable article on "Cellule". Monsignor Vernet writes on celibacy.

It is gratifying to note that a fourth volume of *Geschichte der lateinischen Literatur des Mittelalters* is being prepared by Professors M. Grabmann and Paul Lehman. A *Byzantinisches Handbuch*, to consist of three volumes by various authors, is also announced by the C. H. Beck'sche Verlagsbuchhandlung. It will replace Krumbacher. Another interesting volume in preparation for the same series is *Das Fortleben der antiken Literatur im Mittelalter*, by Professor P. Lehmann.

In *A Catalogue of the Renaissance*, Part I: *Italy*, compiled by E. Bryne Hackett, M.A. (New York, the Brick Row Shop, 55 Fifth Avenue, 1939, pp. 171), there are many rare and scarce offerings. An edition of Vesalius' *Scholae medicorum Patauinae etc.*, is listed at $550.00, and *A Unique and Truly Magnificent Collection of 80 Letters, Documents and Bullae, From Innocent IV (1234) to Pius X*, at $1,250.00. An Aldine *Aristotelis Opera* of 1495 is listed at $800.00.

In the Steps of St. Francis, by Ernest Raymond gives a new interpretation of that saint's life in connection with subsequent history (Rich and Cowan).

The Rev. E. A. Foran has written the story of the *Augustinians*, from St. Augustine to the Union, 1256 (Burns, Oates).

Professor F. L. Ganshof, in *Revue historique* (July-September) shows that despite the Saracen invasions commercial navigation did not cease in the western Mediterranean during the eighth, ninth, and tenth centuries to the extent that the late Henri Pirenne maintained.

Vol. II of J. Guiraud's *Histoire de l'Inquisition au Moyen Age* is entitled, *L'Inquisition au xiii^e Siècle en France, en Espagne, et en Italie* (Paris, Picard).

Among the recent biographies published by Messrs Longmans, Green and Company, are Johannes Jorgensen, *St. Catherine of Siena,* and Margaret Yeo, *A Prince of Pastors,* a biography of St. Charles Borromeo by one of the best known of modern hagiographers. The same firm announced in its fall list: *The Vatican as a World Power,* translated by George N. Shuster from the original of Joseph Bernhart; the *Jacobean Age,* by David Mathew, with consideration of the Catholic life of England; *Marie Ward,* by Ida F. Gorres-Coudenhove; *Julie Billiart and Her Institutes,* by Sister F. de Chantal.

Macmillan's list for autumn contains the following titles: *Medieval Panorama,* by G. G. Coulton; *The Protestant Crusade,* the story of the development of the anti-Catholic and anti-foreign feeling in the United States, by Ray A. Billington; *The Marian Exiles,* by Christina H. Garrett; *God in History,* a study of the contribution which Christianity has to make to the interpretation of history, by Otto Piper; *Pre-Reformation England,* by Canon H. Maynard-Smith; and *Liberty, Equality and Fraternity,* a consideration of the economic problems of to-day in the light of the Catholic faith, by Monsignor Fulton Sheen.

In the October issue of the *Harvard Theological Review,* Giuseppe Furlani writes on the Basic Aspect of Hittite Religion; M. L. W. Laistner discusses the question, "Was Bede the Author of a Penitential?"; Reinhold A. Dorwart treats of Church Organization in Brandenburg-Prussia from the Reformation to 1740; and Louis Finkelstein describes the Oldest Midrash: Pre-Rabbinic Ideals and Teachings in the Passover Haggadah. J. T. McNeill, in the recent *Medieval Handbooks of Penance,* is inclined to regard Bede as the author of the penitential attributed to him, but Dr. Laistner, in the article mentioned above, rejects his authorship and holds that the document was of continental origin.

From the monastery of Silos come three articles, published in the October number of the *Revue d'histoire ecclésiastique.* Two are by J. Pérez de Urbel and the third by M. Alamo. They deal with the anonymous *Regula Magistri* (Migne, *P. L.* 88, 943-1052). It was believed that the rule originated in Merovingian France. Pérez de Urbel believes that it is the Spanish rule of Joannes Biclarensis, which is considered to be lost. He maintains that it shows the influence of St. Benedict's Rule. Alamo, on the other hand, holds for an earlier Spanish origin and considers it to have been one of St. Benedict's sources. Presumably they have opened up a

subject that will give rise to considerable controversy. In the same number appears an article by Augustin Fliche on "Les origines de l'action de la papauté en vue de la croisade". The topics of the notes in this issue are: "Le cartulaire et le classement ancien des archives de l'abbaye de Chislenghien", by Armand Louant; and "A propos des registres de marguilliers", by C. R. Cheney.

J. Lewis May has written a brief biography of *Fénelon, Catholic and Mystic* (Burns, Oates).

J. Calvet has prepared *La Litterature de François de Sales à Fénelon* (Paris, J. de Gigord).

The numbers of *Razon y Fe* come regularly from Burgos, and those of *Universidad* from the University of Saragossa.

Dr. Goetz Briefs has written an evaluation of *Donoso Cortés, a Christian Statesman and Political Philosopher,* which appears in the Central Bureau Publications as Timely Topics Brochure XXXII.

In his "The Consolation of History" (*Month,* August, 1938), Father James Brodrick, S.J., makes striking use of the reaction to the imprisonment of Archbishop Clemens Augustus von Droste-Vichering by the Prussian Government in 1837, as an example of the "Church's inexhaustible vitality and power of recuperation". An interesting footnote to the article might have been given. At the Fourth Provincial Council of the American bishops, held in Baltimore in 1840, the prelates penned one of the most remarkable letters in our history—that of sympathy and encouragement to the two Archbishops of Cologne and Gnesen-Posen which ends with these words: "Eia! Confessores, Martyres, Athletae Christi! Eia! qui pro vobis, qui vobiscum legitime certavit, ipse vos coronabit." (*Conc. Prov. Baltimori habita,* Balto., 1851, p. 181).

The most recent issue of *Bogoslovia,* a theological quarterly in the Ruthenian language, published in Lwów, Poland, is a double number consisting of numbers 2 and 3 of volume XVI. The first article is that of Dr. Leo Hlynka on the codification of Oriental Church law, a paper read at a session of the Theological Society of the Greek Catholic Church in Lwów. A continuation of a monograph in Latin on the work, *Petra Fidei,* of Archbishop Stephen Jaworski is a contribution of Demetrius Michalyshchuk. Dr. Stephen Sampara's article on primitive revelation and the first man follows. The next contribution is an historical paper by Dr. Volodimir Figol on ecclesiastical confraternities of the Greek Catholic Church in Galicia in the eighteenth century. One must also mention that

Dr. Jaroslaw Pasternak describes the crypt found below the chapel of the Greek Catholic Theological Academy in Lwów. One also finds signed reviews of Latin, French, German, Polish, and Czech books. These are followed by the usual Chronicle.

The Royal Historical Society, London, has issued *Writings on British History, 1935,* the second volume of this annual bibliography (Jonathan Cape).

After an absence of 400 years the Franciscans are back at Cambridge University, where St. Bonaventure's Friary has been opened as a house of studies for priests of the English province who are studying at the university.

Father Claude Williamson is the editor of *Great Catholics,* a series of essays by a group of distinguished writers (Nicholson and Watson).

Pre-Reformation England, by Canon H. Maynard-Smith, attempts to show the changes which were affecting the Church, apart from the divorce of Henry VIII (Macmillan).

The thesis of Brian Magee's *English Recusants* is based upon the theory of Hilaire Belloc (who writes the introduction) that the process of turning England into a Protestant country was not so rapid as has been pictured (Burns, Oates).

Shane Leslie's autobiography has appeared under the title, *The Film of Memory* (Michael Joseph). Another book of the same nature is Theodore Maynard's *The World I Saw* (Bruce).

Dr. Curtis's new edition of his *History of Medieval Ireland from 1086 to 1513* incorporates much of the researches of scholars which have appeared since the first edition fifteen years ago (Methuen).

The articles in the *Irish Historical Studies* for September concern Anglo-Norman Relations with Connacht, 1169-1224, by R. D. Edwards; and Research on Irish History in Irish, British, and American Universities, 1937-8.

A careful and well-written biography, in two volumes, *Marie Stuart,* by Paule Henry-Bordeaux, emphasizes the religious struggle of the times, rather than the political, as the cause of Mary's destruction (Paris, Plon).

The fifth annual meeting of the Canadian Catholic Historical Association was held at Lévis, October 5 and 6. The formal papers read concerned

Some Non-Catholic Contributions to the Study of the Canadian and American Missions, by Thomas F. O'Connor; Some Aspects of the Religious Policy of Great Britain in the Province of Quebec, 1760-1774, by George Buxton; the Parish of St. Columban, Lower Canada, by the Rev. Lawrence P. Whelan; the Parish of Richmond, Upper Canada, by the Rev. J. R. Murray; and the True Witness, by Miss Agnes Coffey. Three paper on the Church and Revolution, read at the 1937 meeting, have been reprinted from the *Revue de l'Université d'Ottawa*. These concerned the Political Revolution in the Sixteenth Century, by D. J. McDougall; "La révolution rationaliste au dix-huitième siècle", by Henri Saint-Denis, O.M.I.; and Modern Revolution, by Henry Somerville.

The *Report* of the annual meeting of the Canadian Historical Association (May 23-24, 1938) which has recently appeared, contains a paper by Monsignor Olivier Maurault, S.J., Rector of the University of Montreal, on the life and writings of Abbé Lionel-Adolphe Groulx, the well-known Canadian historian.

Vols. II and III of Frank L. Mott's *History of American Magazines* have been issued by the Harvard University Press.

Church History for September prints articles on the Swedish Church on the Delaware, by Conrad J. L. Bergendoff; Henry M. Turner, Negro Bishop Extraordinary, by J. Minton Batten; Anglicans and Dissenters in Georgia, 1758-1777, by Marjorie Daniel; and the Anthropomorphic Controversy in the Time of Theophilus of Alexandria, by Massey H. Shepherd, Jr.

It is gratifying to see that the *St. Meinrad Historical Essays* (St. Meinrad Seminary, St. Meinrad, Indiana, November, 1938) continues to hold its worthy scholarly level. This present issue is devoted to St. Charles Borromeo and his great work of reform.

The *Bulletin* of the National Catholic Educational Association for August is devoted to a Report of the Proceedings and Addresses of the 34th annual meeting of the association, March 31, April 1, 2, 1938.

Articles in the June issue of the *Records of the American Catholic Historical Society* concern Bishop Martin Marty, O.S.B., 1834-1896, the Apostle of the Sioux Indians, by Ildefons Betschart, O.S.B. (translated by the Rev. Joseph Eisenbath, O.S.F.S.); and Catholic Exploration of the Far West, 1794-1835 (continued), by Ara Timourian.

The October issue of *Mid-America* has articles on Father Pfefferkorn and His Description of Sonora, by Theodore E. Treutlein; Samuel Charles Mazzuchelli, Dominican of the Frontier, by Gilbert J. Garraghan; and Jesuit Annual Letters in the Bancroft Library, by Peter M. Dunne.

The November issue of the *Historical Bulletin*, a Catholic quarterly for teachers and students of history, contains a summary of the career of Emperor Charles the Fifth, by Laurence K. Patterson, S.J.; a critique of Mommsen's *History of Rome*, by William E. Dooley; and a contribution by W. Barby Faherty on Leo XIII and Historical Studies, a useful résumé.

In the April (1938) number of the *Annals of the Franciscan Province of the Sacred Heart* appear accounts of the Catholic Chaplains of the Joliet Prison, XIII, by Leo Kalmer; the First American Bishop in China: Most Rev. Athanasius Goette, O.F.M. (1857-1908), by Marion Habig; and the Vicariate Apostolic of Chowtsun, by "Missionarius".

At the 54th annual meeting of the United States Catholic Historical Society, the paper was read by Dr. Francis M. Crowley, dean of the School of Education at Fordham University. The subject, "American Catholic Universities", was chosen because of the golden jubilee now being commemorated by the Catholic University of America, and because Georgetown University will, in 1939, observe its sesqui-centennial. At the meeting especial honor was paid to Thomas F. Meehan, the able and energetic editor of the society. Dr. Meehan, in *America*, November 12, evaluates the work of the society which began the *United States Catholic Historical Magazine* (1887-1891), has published 28 volumes of *Records*, and 17 volumes in its Monograph Series.

The Puritans, by Perry Miller and Thomas H. Johnson, is devoted to New England Puritanism in the first 100 years of colonial life, and is largely made up of selections from the works of the representative writers of the age (American Book Co., pp. 866, $4.00).

In the *Proceedings* of the American Antiquarian Society, vol. 47, N. S., part 2, will be found, in addition to the usual reports, etc., an important contribution by Randolph G. Adams who presents several documents which throw New Light on the Boston Massacre (pp. 259-354).

A souvenir volume of the ceremonies held in Maryland in 1937, in celebration of the bicentenary of the birth of Charles Carroll of Carrollton, has been issued by the Charles Carroll of Carrollton Commission. The book prints in full the sermon delivered by Monsignor Guilday at the field Mass celebrated at Doughoregan Manor.

With Dr. William F. Obering's research monograph on *The Philosophy of Law of James Wilson, Associate Justice of the U. S. Supreme Court, 1789-1798*, the American Catholic Philosophical Association inaugurates a series of Philosophical Studies which is expected to appear annually. This new venture is the association's third publication, the other two being the *New Scholasticism*, a quarterly journal, and the *Proceedings*, containing the papers read at the annual meetings.

The American Constitutions and Religion (pp. 142), compiled by Professor C. H. Moehlman of the Colgate-Rochester Divinity School, is a handy volume containing the pertinent excerpts on the status of religious freedom in the colonial and federal charters and constitutions. The book needs a concluding summary.

Two Catholic heroes have been approved as topics for " creative writing " in the English department of the University of Iowa. A doctoral dissertation is being prepared on Father Jean Pierre De Smet, S.J., and a master's thesis on Father Samuel C. G. Mazzuchelli, O.P.

Father Thomas J. Stanton of Catonsville, Maryland, has written *The Souvenir History: Centenary of St. Paul's Church, Ellicott City, Maryland, 1838-1939*. Out of the first ten pastors, three were called to the episcopate —Bishop-elect Henry B. Coskery, who declined the See of Portland, Maine; Bishop Augustine Verot, S.S., of Savannah, Georgia, and later of St. Augustine, Florida; and Bishop John S. Foley, of Detroit, Michigan.

The *Aurora und Christliche Woche* of Buffalo for October 28, 1938, contains a valuable historical sketch of Father Peter Helbron, O.M.Cap., and his ministry in Buffalo, by Rev. George Timpe, P.S.M.

Der Wanderer, a Catholic weekly edited by Joseph Matt, St. Paul, Minn., recently published a timely contribution on Race and Blood, by Dr. Charles P. Bruehl, St. Charles Seminary, Overbrook, Pa.

In 1940, the Society of Jesus will celebrate the fourth centenary of its confirmation by Paul III. The occasion will call forth a number of historical studies. The greater number of these will deal with the history of parishes and schools. Several biographical sketches are also in preparation. Most important among these publications is Father Gilbert J. Garraghan's three-volume work, devoted to Jesuit activities in the old Missouri Province, which embraced practically the whole Mississippi Valley.

The Kansas Catholic Historical Society has been revived after a period of lethargy, the impetus coming, it seems, from a Benedictine teacher of mathematics at Atchison. Membership dues are in abeyance " until the Society has something to offer ". During the current year a sizable money

prize will be awarded to the high school student who contributes "the best historical document for the archives". On the advisory committee are three historians from the three women's colleges of Kansas: Sister Mary Paul of St. Mary's, Sister M. Evangeline of Marymount, and Sister M. Regina of St. Scholastica's.

Mr. W. W. Graves, editor of *The Journal Press*, of St. Paul, Kansas, is doing commendable work in the Catholic history of Kansas. The Graves Historical Series now embraces seven publications, including two novels. Several additional studies are in preparation, of which the first to appear will be a Life of Mother Bridget, of the Sisters of Loretto. Mr. Graves is an amateur, free lance historian who grew up in the historic Osage Mission, does his research and writes his monographs in such odd moments as can be spared from his journalistic duties, superintends his own printing and directs the distribution of his publications. This is an excellent example of local history written on the ground where it was enacted, by one who has known the people and the events he portrays. Mr. Graves is also prominent in Knights of Columbus activities, and is one of the organizers of the Kansas Catholic Historical Society.

Regis College, Denver, has begun its golden jubilee celebration. An historical sketch of the growth of the college will throw considerable light upon Catholic education in Colorado.

Pioneer Black Robes on the West Coast, by Peter M. Dunne, is now in press. This volume is the second of the series sponsored by Herbert E. Bolton of the University of California. The series was introduced by Father Jerome V. Jacobson's *Educational Foundations of the Jesuits in Sixteenth-Century New Spain*. An earlier volume, *Gonzalo de Tapia*, by Father W. Eugene Shiels of the Jesuit Institute in Chicago, was published in the *Records and Studies* series. Other students of Professor Bolton will continue to expand the *Jesuitica* of the Pacific area.

The California Historical Society has recently placed at the Mission Dolores, San Francisco, a plaque in honor of Padre Francisco Palou. The Rev. Dr. Gerald J. Geary made the dedicatory address; and at a luncheon meeting following the exercises Dr. Herbert E. Bolton spoke on the career of Palou.

The approaching jubilee of the Church in Montana has awakened a new interest in the Catholic history of the Northwest. Msgr. Victor Day's recent volume, *The Cathedral of St. Helena*, is a very presentable monument to the courage and generosity that built the magnificent cathedral. Several research projects are under way. There is a movement to place Father De Smet in the Hall of Statuary at Washington.

The Journal of Father Jean-Baptiste Bolduc, member of the Hudson's Bay Company's expedition which founded Victoria, B.C., has been translated into English for the University of Washington's Library, which owns the original and a copy of Father Bolduc's second journal.

Extensive repairs on the Cabildo and other historical buildings of Louisiana have been made possible through WPA funds. The Government outlay amounted to $300,000. With due regard for historical features, the buildings have been modernized, and rendered more serviceable. Another WPA project of interest to historians is the Osage Museum at Pawhuska, Oklahoma. The Government has spent $25,000. But the Osages, led by several historical-minded members of the fast dwindling tribe, are manifesting an active interest in their own monumenta. They are scouring the country for relics of various kinds which enable them to trace their history back to the Marquette expedition of 1673. With an eye on the future, they are gathering photographic and phonographic records of the Osages as they are at present. All this will be a contribution to the history of our Indian Missions. An interesting project now under advisement by WPA officials in Illinois is the restoration of the old village of Cahokia as it was in French colonial days. Cahokia, founded in 1699 by priests of the Society of the Foreign Missions, is the oldest existing settlement in Illinois with the possible exception of Peoria. Its log church of the Holy Family, first used in 1799, is the most ancient house of worship in the state. The area to be restored will embrace this venerable shrine, the old Cahokia Court House, and a number of century-old dwelling houses of French architectural style.

The University of Texas has announced the acquisition of the Garcia Icazbalceta collection of Mexican historical documents and books—160 volumes and 50,000 pages of manuscripts.

Documents. Un Procès contre les Juifs de la Savoie en 1329, Mario Esposito (*Revue d'histoire ecclésiastique*, October); Los primeros pobladores de Parral (*Boletin de la Sociedad Chihuahuense de Estudios Historicos*, October-November); Un Codice Fiorentino di Raccolte Patristiche, J. Ortiz de Urbina, S.J. (*Orientalia Christiana Periodica*, IV, 3, 4); Provinciae Franciae Chartularium aliaque Documenta Saec. XIII, Hugo Lippens, O.F.M. (*Archivum Franciscanum Historicum*, July-October); Ordinationes a Benedicto XII pro Fratribus Minoribus promulgata per bullam 28 Novembris 1336, Michael Bihl, O.F.M. (*ibid.*); Les Ducs de Bourgoyne et l'introduction de l'Observance à Malines (1447-1469), Lucien Ceyssens, O.F.M. (*ibid.*); Intorno a M. Antonio de Medici, Fratre Minore e Vescovo di Mersico Nuovo (continued), Benvenuto Bughetti, O.F.M. (*ibid.*); Lettres du Cardinal de Tencin à Mgr. de Lauberivière, 1739 (*Bulletin des Recherches Historiques*, August); Charles-Claude Carpentier, supposé

Récollet, Joseph H. Fournier, O.F.M. (*ibid.*, October); The Old Irish Life of St. Brigit, I, trans. M. A. O'Brien (*Irish Historical Studies*, September); a Select Bibliography of the United Irishmen, 1791-8, Samuel Simms (*ibid.*); Diary of James M. Doyle, Jerome V. Jacobsen, S.J. (*Mid-America*, October); Father Heiss to the editor of *Der Wahrheitsfreund* (on conditions in Wisconsin), Peter L. Johnson (*Salesianum*, October); the Chapel of Don Antonio José Ortiz, José d. Sena (*New Mexico Historical Review*, October); Trustees' Minute Book of St. Mary's, Philadelphia (*Records* of the American Catholic Historical Society, June).

Anniversaries. 25th: St. Peter's, Fullerton, Neb. (*True Voice*, Oct 21); erection of diocese of Lille; Holy Rosary parish, Washington, D.C.; St. Michael's, Daviess Co., Ind.; St. Mary of the Plains Academy, Dodge City, Kan. (*Catholic Advance*, Oct. 22); Holy Cross parish, Los Angeles (*Tidings*, Dec. 2); Sophia University, Tokyo, Japan. *50th:* Church of the Gesu, Philadelphia (*Catholic Standard and Times*, Dec. 2, 16); St. Luke's, St. Paul, Minn.; St. Leo's, Pittsburgh, Pa. (*Pittsburgh Catholic*, Oct. 13, 20); St. Gertrude's, West Conshohocken, Pa. (*Catholic Standard and Times*, Nov. 25); St. Joachim's, New York City (*Catholic News*, Oct. 29, Nov. 5); St. Mary's mission, Red Lake, Minn.; St. John's, Omaha, Neb. (*True Voice*, Oct. 28); St. Joseph's, Moulton, Tex.; St. Augustine's, Milwaukee, Wis. (*Catholic Herald Citizen*, Nov. 5); St. Boniface's, Milwaukee, Wis. (*ibid.*); St. Vincent's, St. Paul, Minn.; St. Mary's, Reading, Pa. (*Catholic Standard and Times*, Nov. 18); St. Francis', Buffalo, Minn. (*Wanderer*, Dec. 1); St. Mary's Greek rite, Wilkesbarre, Pa.; Holy Rosary parish, Galveston, Tex.; St. John's, Schulenberg, Tex. (*Southern Messenger*, Oct. 13); Cathedral of SS. Peter and Paul, Providence, R. I. (*Providence Visitor*, Dec. 15); St. Charles Borromeo's, New York City (*Catholic News*, Oct. 29); St. Joseph's, Terre Haute, Ind. (*Indiana Catholic and Record*, Oct. 21); St. Anthony's, Evansville, Ind.; St. Michael's, Montgomery, Ind.; St. Mary's, Eden, Wis. (*Catholic Herald Citizen*, Oct. 22); Catholic University of America (jubilee history being prepared by Msgr. Guilday). *75th:* St. Augustine's, Pittsburgh, Pa. (*Pittsburgh Catholic*, Nov. 17, Dec. 8 (*Souvenir* by Father John Lenhart, O.M.Cap.); St. Andrew's, Pittsburgh, Pa. (*Pittsburgh Catholic*, Dec. 8); St. Teresa's, Summit, N. J.; St. Boniface's, Cincinnati, O. (*Catholic Telegraph-Register*, Nov. 4); St. Kilian's, Hartford, Wis. (*Catholic Herald Citizen*, Nov. 26); Monastery at Holy Hill, Wis. (*ibid.*, Oct. 1); St. Mary's College, Port-of-Spain, Trinidad. *100th:* The Church in the Northwest; St. Joseph's, Baltimore, Md. (*Catholic Review*, Nov. 4, 11); diocese of Seattle; St. Joseph's, Terre Haute, Ind.; St. Louis, Louisville, Ohio; St. Francis Xavier's, Taos, Mo. *125th:* St. Paul's, Monroe City, Mo. *150th:* St. Ignatius', St. Inigoes, Md. (*Catholic Review*, Sept. 30). *200th:* Foundation of Grey Nuns of Canada. *800th:* Benedictine Abbey of Benissons-Dieu, near St. Etienne, France.

BRIEF NOTICES

ALLISON, JOHN, M.S., *Malesherbes, Defender and Reformer of the French Monarchy.* (New Haven, Yale University Press; London, Humphrey Milford, Oxford University Press, 1938, pp. vi, 177, $2.50.) Based on some hitherto unpublished sources, this study of Malesherbes shows the forces which brought about the French Revolution and the mutual influence of Malesherbes and these forces. He was essentially a conservative. Considered a liberal and a member of the *philosophes* by the clergy and nobility and an aristocrat by the masses, he was a noble but pathetic figure because all his efforts at reform ended in failure. As Director of the Librairie, President of the Court des Aides, and minister of Louis XVI, he tried to introduce much-needed changes, advocating equalization of taxes, abolition of the *lettres de cachet,* and religious toleration. As a famous man of law, he defended his king in the trial which led to the deaths of both. Though he is referred to in connection with the French Revolution, little is found in most books on that subject about Malesherbes. Many others had more important parts in the French life of the period, but this picture of Malesherbes portrays a man advanced for his age in science, a member of the *noblesse de robe,* a liberal whose life was spent for reform of, not revolution against, the French monarchy. As such, he is a type not very common in pre-revolutionary France. In regard to the Church, the author does not distinguish between the privileged hierarchy and the ordinary clergy, and condemns the whole system for the faults of some. The sources are indicated in detail at the end, but are not often referred to in the text. This creditable book is made up in the usual fine format of the Yale University Press. (W. J. SCHIFFERLI.)

Anne Comnène. Alexiade (Règne de L'Empereur Alexis I Comnène 1081-1118). Tome 1, Livres I-IV. Texte établi et traduit par BERNARD LEIB. (Paris, Société d'Édition, "Les Belles Lettres", 1937. [*Collection Byzantine,* published under the patronage of the Association Guillaume Budé]. Pp. clxxxi, 178.) The editions of Anna Comnena's *Alexiad* in the Bonn Corpus and in the Teubner Series leave much to be desired. Hence it is a pleasure to state that the new editor, who was formerly a professor at the Pontifical Institute of Oriental Studies at Rome, has given us an excellent critical text of the *Alexiad* based on a first-hand examination of the mss. employed in part indirectly by preceding editors, and on the evidence furnished by the important epitome contained in *Vaticanus Graecus* 981. A long introduction deals in some detail with the various aspects of Byzantine civilization in the days of Anna Comnena. English readers, however, will find a fuller treatment of this subject in Georgiana Buckler, *Anna Comnena,* (Oxford, 1929). The French translation, the first French version since the paraphrase made by Cousin in 1672, is accurate and, so far as a foreigner can judge, reads very

smoothly. Let us hope that the text of the remaining books of the *Alexiad* will soon appear. (MARTIN R. P. MCGUIRE.)

BELAUNDE, VÍCTOR A., *Bolívar and the Political Thought of the Spanish American Revolution.* (Baltimore, Johns Hopkins Press, 1938, pp. 451.) The present volume consists of materials which the distinguished Peruvian scholar and man of letters, Víctor Andrés Belaunde, has brought together from numerous sources. Several of the chapters are lectures delivered at the Sorbonne; others from materials utilized in courses in Hispanic American history given in the University of Miami, and still others as lectures presented in the Albert Shaw series at the Johns Hopkins University. The work is essentially a synthesis of the ideological influences manifest in the emancipation of the Hispanic American countries and especially the development of the political thought of the Liberator himself. The subject is by no means novel; numerous pens have undertaken to analyze the influence of French and American as well as English political thinking of the eighteenth century on the nascent nationalities of Hispanic America. The present volume is, withal, an excellent synthesis of this broad and admittedly confusing field of speculation and research. At first glance it would seem that the stream of works on the thought of Bolívar is never ending. His political creed, his religious convictions, his governmental inclinations, have all been subjected to the most careful analysis in a large number of contributions of varying importance and value. Dr. Belaunde finds in Bolivar's thinking various perfectly definable stages. The rising tendency progresses until the definitive achievement of independence. Ideological influences tend to be more theoretical until that time. French thought permeates Hispanic America; constitutions are developed in harmony with abstract thinking. From 1825 on, Bolívar is on the decline. His personal decadence, his struggle to bring order out of chaos and the constant assaults of rising anarchy on the flimsy structure of the nation, lead him to radical departures from his original concepts of the state. Federation, centralized government and the life-long presidency succeed the broader democracy and liberalism of the formative years. Dr. Belaunde denies, nonetheless, that Bolívar personifies the personalistic government of which Hispanic America has had more than its share. Nationalism of a virulent sort encroached on the plans and idealism of the vast federation. Dr. Belaunde finds in Bolívar's thought many serious gaps, many moments when idealism overcame realism. He does not conceive the Liberator as a sort of political Hamlet, however, as he was accused of doing on the occasion of one lecture. The volume under review is a solid and serious contribution to an important field. There is relatively little in English on the subject and much can still be written on Bolívar. Works like the recent volume of Enrique Finot, *Bolívar pacifista,* reveal that there are still angles to be probed and phases to be studied. The availability of the monumental works of Vicente Lecuna, *Cartas del Libertador* and the *Archivo de Miranda* of Vincente Dávila have made possible through printed sources an immense arsenal of materials on Bolívar and his complex thought. Dr. Belaunde has done an admirable piece of exposition, well organized and effectively presented. (RICHARD PATTEE.)

BENNETT, R. F., *The Early Dominicans: Studies in Thirteenth-Century Dominican History.* [Cambridge Studies in Medieval Life and Thought.] (Cambridge, University Press; New York, The Macmillan Co., 1937, pp. xii, 189, $3.25.) This book, one of the *Cambridge Studies in Medieval Life and Thought*, edited by G. G. Coulton, is a great disappointment. It represents a strange admixture of citations from first rate authorities and secondary sources. The chapter on Poverty furnishes the only worthwhile one in the whole work. The author is clearly out of sympathy with St. Dominic, Founder of the Dominicans. His estimate of the Saint shows an inadequate knowledge of his personality and accomplishment. The section on preaching neglects the dogmatic and concerns itself entirely with the moral aspects. This does not portray the Dominican manner of preaching. The most flagrant defect in the book is the implication of "unsacerdotalism" in Appendix III. The author simply does not understand what he attempts to write about. More might be adduced by way of adverse criticism, but enough has been written to show that the book has very little value. (G. B. S.)

BENSON, B., and HEDIN, N., *Swedes in America: 1638-1938.* (New Haven, Yale University Press, 1938, pp. xvi, 614.) This book is a review of the work done by the Swedes since the first settlement on the Delaware and is composed of thirty-nine articles, of which three are by Adolph Benson. The editors frankly own that each article is to be viewed as a unit by itself. The slightest survey of the subjects which have been chosen for inclusion in this somewhat bulky volume indicates that the idea behind its inception and the carrying out of this were not clearly thought out, since the title *Swedes in America* should not be used in two senses, one the people who claim Swedish descent of a family, that is now American by home and allegiance, and then speak of Madame Goldschmidt, the singer, as a Swede in America, rather than as a Swedish singer visiting America. Perhaps the most useful feature is that of the Swedish contribution to American life and development, not only by the mere intermixture of blood but also by the astounding fact that so much has been done by such a relatively small number of emigrants from Sweden. Among the outstanding deeds are the following: John Morton, a Pennsylvanian citizen of Swedish descent, is alleged to have, by his vote in his own State delegation, turned the decision from doubt to acceptance of a policy demanding independence of the United States of America; another citizen of Swedish descent, one John Hanson, presided over Congress for a year after the Revolution was proclaimed and proceeded steadily along a pathway which led to its final success. Then again, the inventors such as John Ericsson and his *Monitor* and then as the person who developed the screw propeller, the De Laval cream separator, the carburetor of John S. Gullborg, known as the Stromberg. But enough—the Swedes have paid well for the privilege of living in the Land of the Free. This volume is timely, the stories are concisely and in some cases vividly told; and so perhaps it may lead to others, in which shall be set forth what each European country has done to make its newly-chosen home the better for their chance of coming to America. (BOYD CARPENTER.)

CARTHAGE, REV. C., *The Story of Saint Carthage, otherwise Saint Mochuda.* (Dublin, Browne and Nolan, 1937, pp. xvi, 184, 4/.) Irish monasticism played an important part in the cultural heritage of Europe. A study of its beginnings helps to shed light on the reason for the capabilities of the Irish monks. In this work, the author describes the origin of two great seventh century monasteries founded by one able monastic leader, Saint Carthage, or, as he is also known, Saint Mochuda. Rahan and Lismore were established by this enterprising monk. Clearly brought out is the character of monasteries of that time. The Rule of Saint Benedict had not yet crystalized monastic institutions, especially those in remote districts, into the pattern which made them so influential in the Middle Ages. The Irish institutions resembled the early Eastern type, in which, around one renowned man a collection of men wishing to follow an ascetical life gathered, each with his own separated cell. Thus the large monasteries were formed by gradual accretions. The importance of Saint Carthage is clearly shown by his attracting very large numbers to this life. Both as bishop and as abbot, his sphere of influence was large. Not lacking in evidences of careful research, supplied with an adequate index, bibliography and footnotes, the book yet unfortunately suffers from too frequent inclusion, in the text itself, of much extraneous data and minute details in no way connected with the main theme. This irrelevant material spoils somewhat the good effect of a commendatory effort. (W. J. S.)

COKER, FRANCIS WILLIAM, *Readings in Political Philosophy.* (New York, Macmillan, revised edition, 1938, pp. xvii, 711, $4.00.) This revised and enlarged edition of the work edited by Professor Coker in 1914 will be welcomed by all who give instruction in Political Science and History. In the new edition selections are included from Nicholas of Cusa's *De Concordantia catholica* as well as representative passages from Cicero's *Republic* and *Laws,* St. Augustine's *City of God* and several of the works of Luther. There is also a twenty-five page section on John of Salisbury. Chronologically the volume runs from Plato's *Republic* to Jeremy Bentham's *Fragment on Government.* This work makes a good companion volume to Margaret Spahr's *Readings in Recent Political Philosophy,* published in 1935. Dr. Spahr's selections began with the late 18th century and carry down to the present day. One of the noteworthy features of Professor Coker's work is the excellent select bibliographies given at the end of each section. He has included the most recent literature on these political philosophers, and that in languages other than English. Readers of this REVIEW will be especially interested in the sections devoted to St. Augustine, St. Thomas Aquinas, Dante, Marsilius of Padua and Nicholas of Cusa. One may wonder if Vittoria might not have merited a place in this gathering; but then the problem of space probably forced the omission of a number of important figures in the history of political thought whom the editor might have wished to include. The volume has a good index. (JOHN TRACY ELLIS.)

COMFORT, W. W., *The Clermont Assizes of 1665 (A Merry Account of a Grim Court),* a translation of Abbé Fléchier's *Memoires sur les Grands Jours d'Auvergne,* (Philadelphia, The University of Pennsylvania Press, 1937, pp. ix,

291, $3.00.) This translation makes available for the first time in English the memoirs of Abbé Esprit-Valentin Fléchier while an attendant at the special trials held at Clermont, in 1665. It is well done and has facilitated access to a very unique and interesting book which is chiefly important because of its intimate account of late seventeenth century France. The volume is a veritable quarry of information on French society at the time of Louis XIV. Abbé Fléchier did not write from a legalistic viewpoint. He was a litterateur, not a lawyer. While there is much in the book which is of concern to the jurist, such as the severity of the French criminal law at that time, yet it is the student of political, social, literary or religious history who will derive the greatest benefit. The political implications of the book are of especial significance. In such provinces as Auvergne, lawlessness, with which the local courts were unable to cope, had challenged the power of the crown. The king accordingly sought to protect the people against the tyranny of the feudal landowners and at the same time to centralize authority in Paris. There were established extraordinary judicial commissions, created by the King "under a decree which had to be registered by the Parlement of Paris", with jurisdiction in any province. These tribunals "had the right to judge without appeal, to establish regulations for price-fixing, for weights and measures, and for ecclesiastical discipline." During the period of the Assizes at Clermont, State absolutism was waxing strong. The author of this gossipy and brilliant literary composition was "a writer of graceful Latin and French verse, a scholar of merit; later a member of the French Academy, a valued friend of the great; a glory of French pulpit oratory, which led him to the See of Lavaur in 1685, and of Mimes in 1687." But at the time of the *Mémoires,* the author was a young priest, thirty-three years old, employed at a tutor for the young son of M. de Caumartin who had been commissioned by Louis XIV to serve as judge on the special court at Clermont. It was proper and fitting, therefore, under the circumstances, for Abbé Fléchier to exercise his literary talents in commemorating the epoch-making sojourn of the Caumartin household during the Assizes of 1665. The memoirs were written at the request of Madame de Caumartin. The result was that the choice of materials and the technique of presentation was predetermined, for the most part. Intended for the Caumartins and their friends, the description became an impressionistic picture of the private lives and personalities of many summoned before the court. Glimpses of social and scenic backgrounds are given, against which the grim activity of the justices stands sharply silhouetted. (BRENDAN F. BROWN.)

CRAWFORD, REVEREND EUGENE J., *The Daughters of Dominic on Long Island: The Brooklyn Sisters of Saint Dominic.* (New York, Benziger Brothers, 1938, pp. xxi, 389, $3.50.) Not many authors of religious histories approach their task with the laudable purpose with which the author of this work evidently approached his. In the interest of objective history, he says in the preface, he did not hesitate to set forth conflicting opinions, mistakes of judgment and minor faults of temperament, especially in the treatment of the early years. "It is just as much a caricature of a Community's history rapidly to report with a pen dipped in saccharine the always perfect deeds of the actor in the drama, as it would be to adopt the viewpoint of illiterate bigots, a Community

of religious women is composed of human beings, not plaster effigies and their achievements stand forth in greater relief when one realizes what they have accomplished by poor fallen nature ennobled by grace."

That is what makes this book a worthwhile contribution to the growing collection of histories of religious orders of women in the United States. There are some who might wish that Father Crawford had omitted a certain amount of local color, such as the description of Long Island places and the unimportant events co-incident with the religious happenings of which he writes. But had he done so, the book would have lost some of its charm.

This does not mean that this history of the Brooklyn Dominicans is a light piece of work. It is well documented, shows considerable research, is attractively published, and tells a story of courage and achievements which is an honor to the sisterhood and a glory to the Church. It is sufficient to say that from the chart immediately preceding the first chapter one sees that either directly or indirectly almost five thousand American Dominicans today trace their origin to the Brooklyn community founded in 1853. Incidentally, this book may be read with the recently published *Life and Work of Mother Benedicta Bauer* reviewed in this organ some time ago. Mother Benedicta enters intimately into the history of the Ratisbon Dominicans in the United States. The author has provided a number of excellent critical notes, a bibliography, an index and several pictures of note. (JOSEPH B. CODE.)

DE KIEWIET, C. W., *The Imperial Factor in South Africa. A Study in Politics and Economics.* (Cambridge: At the University Press, New York: The Macmillan Company, 1937, pp. 341.) South Africa has often intrigued the student of history as through various vicissitudes she has changed in modern times from a black man's territory to a theater of war between white people until their final union in a self-governing society which has already made outstanding contributions to the whole world in the fields of industry and finance, war and statesmanship. Problems of race and subject people, resulting especially from the close economic association of whites and natives, are not confined to South Africa, nor are they problems of the past. As the author avers in his Introduction, "most of these pages speak of South Africa in the 'seventies and 'eighties of the last century; and yet they are also about to-day". South Africa's experience is, therefore, decidedly worth studying and contemplating. The author traces the racial, social and economic issues of those years in careful work based upon the sources of the Public Record Office and the Colonial Office. He obviously endeavors to be detached and fair and does not hesitate to apply modern criticism to "carefully tended prejudices of South African history" (pp. 27, 32-33) or the "summary" judgment of most historians in regard to the annexation of the Transvaal (pp. 93 and 124, also p. 4). He does not hide the blunders of the English, or overlook intrigue, craft and violence on their part. At the same time, he believes that "the relationship between Europeans and natives raised problems far more pressing than those of republican independence or colonial self-determination" (p. 6). He endeavors to show how "an apparently disjointed, halting and undefined [British] policy can yet have elasticity and continuity . . . a tenacity and obstinate power of resistance against error, a power of compromise

and vigorous recovery that has enabled imperial statesmanship to travel far beyond the vision of its original framers. It will explain more lucidly the paradox how Great Britain, in the very act of scuttle, could annex a million and more square miles, and create . . . native reserves that constitute possibly the most important contribution to native policy in the nineteenth century" (pp. 10-11). In this purpose the author succeeds. While his style is not always the smoothest, his treatment is compact and succinct, including many happy characterizations of men and events that impress themselves upon the reader's mind (pp. 116-17 and 164). The bibliography is good, the index most helpful. (JOHN BROWN MASON.)

FEENEY, LEONARD, S.J., *Elizabeth Seton, An American Woman.* (New York, American Press, 1938, pp. 272, $2.00.) To many who know the charming Father Feeney of "In Town and Little Towns", "Fish on Friday", and even "The Brown Derby", the announcement that he was writing a life of Mother Seton came as a delightful surprise. Here was the promise of the appearance of another champion in the promotion of a better knowledge of Elizabeth Seton, who would bring to this work that exquisite delicacy of expression which characterizes so much he writes. Likewise were Seton historians interested in the possibility of additional information regarding Mother Seton's life and work.

Whether or not Father Feeney measures up to the expectations created by the announcement of his book might prove an interesting and illuminating discussion even here, yet this note will be limited merely to certain misstatements which undoubtedly Father Feeney will welcome in view of a possible later edition, viz.: There is a minor error on page 20 regarding Elizabeth Seton's age; it is not quite correct to call Sisters of Charity *nuns*, Saint Vincent having been very explicit on this point; Richard Seton was not sent from Georgetown to the Filicchis in Leghorn but from Mount St. Mary's, Emmitsburg (p. 219); it was not Father Du Bourg but Father Dubois who placed at the disposal of Mother Seton and her companions the house on the mountain side (p. 206); and finally Charlotte Seton Ogden was not the wife of any Governor of New York but of *Gouverneur* Ogden, of the family after which Ogdensburg is named (p. 186). Father Feeney also repeats the error that Richard Seton died at sea, trying to save the life of a priest (pp. 219 and 237); Richard died at sea, it is true, but of a fever which he had contracted in Liberia, where he nursed back to life the Reverend Jehudi Ashmun, an Episcopalian clergyman. The account of Richard's death was given in a letter to Catherine Josephine Seton by the Reverend Ashmun, whose life appears in the *Dictionary of American Biography*. Finally Father Feeney's reference to the Emmitsburg affiliation with the Mother House in Paris reveals him as being unfamiliar with the documents bearing on this point. The book carries two lovely plates, portraits of Mother Seton and her husband, in 1794 and 1797, respectively, and a table of contents, but it has no index. There is no indication of sources except the untrustworthy two volume work, *Letters and Journal of Elizabeth Seton*, by Archbishop Seton. Although the book is of value in introducing the character of Mother Seton to those who do not know her, unfortunately it cannot be considered an important contribution to the progress of her Cause for canonization. (JOSEPH B. CODE.)

GILLARD, JOHN T., *Christ, Color and Communism.* (Baltimore, The Josephite Press, 1937, pp. 138.) The present crisis is hard on the working man, but it is particularly difficult for the Negro. In addition to the usual burdens of his economic class, he must bear the consciousness that an equal opportunity for earning his living is denied him on account of the completely irrational attitude of many towards his color. It is hardly surprising, then, that many Negroes are willing to grasp at any panacea which is offered them and that many are giving a too sympathetic hearing to the Communists. To many discouraged persons, it seems that any change must be a change for the better. Such minds are fertile ground for propaganda. Father Gillard, long known for his excellent writings on race relations, has addressed this short book to the Negro who is harrassed by such temptations. He argues that Communism has little to promise the Negro while Christ has everything to promise him. Therefore, there must be no hesitation in the choice between Christ and Communism. The white Catholic reading this book will be very blind if he does not realize how largely the responsibility for the Negro's future lies in his own hands. If we share the prejudices of so many of our fellow citizens, if we help to make it difficult for the Negro to earn a living, then we must bear our share of the responsibility for the defection of colored Catholics. If, on the other hand, we Catholics are willing to stand without compromise for the thoroughly American and thoroughly Catholic principle that every man deserves a right to earn a living wage, then we shall be giving the best answer possible to Communism, an answer a thousand times more effective than any amount of hysterical denunciation. In the last analysis, the responsibility is ours. (PAUL HANLY FURFEY.)

GOODENOUGH, ERWIN R., *The Politics of Philo Judaeus, Practice and Theory. With a General Bibliography of Philo,* by Howard L. Goodhart and Edwin R. Goodenough. (New Haven, Yale University Press, 1938, pp. 348, $3.75.) In the first part of this work, Professor Goodenough investigates the politics of Philo under the headings: I. *Politics Direct,* II. *Politics in Code,* III. *Politics by Innuendo,* IV. *Statesman and Philosopher,* V. *Kingship.*) This study, based as it is on a long and thorough acquaintance with Philo's works and with his age, gives us a new and welcome insight into the attitude of the Jews toward the Hellenistic and the Roman State. The second part of the book contains a bibliography on Philo, and it is unquestionably "the most complete that has ever been assembled" for that author. The materials are classified under thirty-three heads, and there are a total of 1603 items. Unusual care has been taken to reproduce titles of books, etc., accurately. This bibliography is absolutely indispensable for scholars working in the fields of Hellenistic Judaism, Hellenistic Philosophy and the History of the Early Church. The authors intend to keep the bibliography up to date and ask that new works as well as possible omissions in the present bibliography be called to their attention. The book is beautifully printed, is furnished with several illustrations, and is well indexed. (M. R. P. M.)

GÜNTER, HEINRICH, *Das deutsches Mittelalter*: Erste Hälfte, *Das Reich (Hochmittelalter). Mit 8 Tafeln, 10 Karten und 10 Stammtafeln.* (Freiburg

im Breisgau, Herder, 1936, pp. 376.) Professor Günter in this twelfth volume of the *Geschichte der führenden völker* has given us a brief but critical and penetrating political history of Germany from Henry I to the death of Frederic II. He shows throughout an independence of judgment, particularly in his numerous acute generalizations, which can only come from long and complete mastery of his subject. The sources and modern literature are cited in greater fulness than is usual in the series to which the book belongs. I have found the second chapter, *Die deutsche Führung (962-1056),* and the fifth chapter, *Die reformatio imperii unter der Last des sizilischen Erbes. Vom Reich zum Territorium. Friedrich II,* particularly stimulating. (M. R. P. M.)

HANKE, LEWIS (Ed.), *Handbook of Latin American Studies, 1936.* (Cambridge, Harvard University Press, 1937, pp. xv, 515.) To quote the Editor, "this *Handbook* aims to record, with critical and informative notes on significant items, the important publications of 1936 in the various humanistic fields" of Latin American studies. One need but glance at the Table of Contents to appreciate how well this aim has been achieved. The main fields covered are: General (mostly bibliographical), Anthropology, Art, Economics, Education, Folklore, Geography, Government, History, International Relations, Language and Literature and Law. The last hundred pages are devoted to "Special Articles," prepared by experts for the *Handbook*, and several brief "Notes" on matters of Latin American interest take up its last portion. A comparison of the space required for the various fields reveals that Economics, History, and Language and Literature are most important, and in the order given. The addition of new subjects in this 1936 *Handbook* shows the editor's intention to present eventually as complete a coverage of the field as possible. A section on Music will undoubtedly be included in the next issue. Assurance is given that henceforth emphasis will be placed on perfecting the arrangement of the material, now that the subjects themselves have been properly selected. That the fourteen and a half pages of Index are devoted solely to authors is justified by the fact that the Table of Contents is at the same time a practical and serviceable subject-index. Among other features (format, printing and general arrangement) worthy of commendation, praise should be given also to the General Statements which have been inserted at the proper place, usually at the beginning of treatments of new fields or before especially important divisions of them. Depending upon the nature of the field, some of these General Statements are historical in nature, others are explanatory, and some are both; very interesting are those which review the latest triumphs of sound scholarship in the respective fields. Students engaged in seeking the treasures of Latin American life are certainly well provided, bibliographically, in the annual production of such a volume as the *Handbook*. For this valuable guidance they owe a debt of gratitude to Dr. Hanke and to the twenty-five contributing editors listed in the beginning of the volume. (JARLATH ROBERT LANE.)

Historia Del Movimiento Obrero en Mexico, Tomo I, Legislacion del Trabajo en los Siglos XVI, XVII y XVIII, Relación entre la Economia, Las Artes y Los Oficios en la Nueva España. Breve Ensayo Critico. (Mexico, 1938,

pp. 148.) This exceptionally timely essay was presented at the Second Congress of National History in Mérida, Yucatán, Mexico, and embraces the legislation affecting all classes of laborers in Mexico from the 16th Century to the end of the 18th Century. It is difficult in a brief note to give a detailed account of the contents of those laws. I hope that a scholar in this field will study the legislation and compare it with the legislation for the working class in the present socialist state of Mexico. The Christian spirit and social justice of the Ordinances, taking into consideration the times in which they were promulgated, can be considered as a monument to Spanish colonization. Manual professions were organized into guilds to which membership in many cases was a distinction. Ordinances referred to all manual professions of that time: hatters, candlemakers, miners, silversmiths, tailors, weavers, bakers, etc. In some regions of New Spain the salary of the Indian working in the mines was a *real de plata* daily, and in addition, by a regulation in 1575, the employer was obliged to provide maintenance. The Indian carpenter and bricklayer received 4 reales per day. In order to discourage idleness the Indians were obliged to pay a tribute when they did not want to work. Another aspect of the Ordinances dealt with the training of the Indians in the trades; examinations were carried on rigorously by the prominent masters of the trade. In regard to hours of work, the Ordinances prescribed that laborers would not work Sundays, Feast days or Saturdays, and the average number of hours of labor per day was seven. Considering these Ordinances objectively one can see that Spanish colonization in the field of public education, rural as well as higher education, and the social laws, was based always on Christian spirit and the teachings of the Church. Works of this type and the recent work of Jerome V. Jacobsen *Educational foundation of the Jesuits in XVI century in New Spain* are documents which prove that the black legend of Spanish colonization was based purely on falsehoods, jealousies of other nations, and anti-Catholic propaganda. Fortunately, the scholars of today investigating this field are limiting themselves to the documentation rather than repeating the old platitudes of bloody conquerors, Inquisition, oppression by the Church, etc., so much exploited by the Encyclopedists of the 18th Century and the Liberals of the 19th Century; and we hope that Silvio Zabala and Maria Castelo of the National Museum of Mexico, now continuing their research at the Library of Congress, will publish soon their monumental work *Las formas del trabajo en Nueva España desde 1575 hasta el siglo XVIII*, which will bring to light the objective history of labor in Mexico. (D. Rubio.)

Jones, M. G., *The Charity School Movement: A Study of Eighteenth Century Puritanism in Action.* (Cambridge, University Press; New York, The Macmillan Co., 1937, pp. xiii, 446.) This exhaustive and well-documented study is an important contribution to social history. It should also prove of great value to students of the history of education. Miss Jones sees in the Charity School Movement an expression of certain attitudes of the eighteenth century, which was a period of clear-cut class distinctions and temperamental, as distinguished from ideological, Puritanism. The founders of the Charity Schools were as a rule prosperous middle class people whose religion, whether of the Establishment or of the Sects, impelled them to provide, under God-

fearing auspices, that type of education for poor children which would fit them for their humble callings. They made no effort to diminish poverty by improving social conditions. It was the duty of the rich to help the poor, who must in turn acquiesce in the state of life into which they had been born. The most poverty-stricken and the most vicious were especially selected for the Charity Schools. There they were trained in that piety and docility which would make them admirable laborers and faithful servants. In spite of the absence of opportunities for intellectual development and escape from caste, the tiny objects of these benefactions were, on the whole, better off for the training they received. The Charity Schools were more numerous in London than in the rural districts, and the day schools among them were much freer from brutality and harsh discipline than were the boarding schools. In these respects the Charity Schools often made a better showing than the public or common schools. Opposition to the movement came from two groups: those who disapproved of any education for the poor, and those who, observing its success, feared competition with the children of tradesmen. The Charity Schools were also involved in current religious and political controversies, when the Whigs attacked them for their High Church tendencies. In time the undenominational Sunday School movement made inroads into their catechetical work and the establishment of industrial schools cut into their vocational purpose. Superior to both of these, the Charity Schools came to be attended by the less desperately poor. Miss Jones devotes the last part of her study to a consideration of the schools in Scotland, in Ireland—where they were often ruthlessly deflected into proselytizing agencies —and in Wales. The book has a good index and is printed with the distinction of the Press which produced it. (GEORGIANA MCENTEE.)

KATZ, SOLOMON, *The Jews in the Visigothic and Frankish Kingdoms of Spain and Gaul.* (Cambridge, Mass., The Mediaeval Academy of America, 1937, pp. xi, 182, with six plates.) This monograph, prepared under the direction of Prof. M. L. W. Laistner of Cornell University, shows an exceptionally good control of the available sources and of the widely scattered modern literature. The author has dealt with his subject critically and objectively. His well documented book may be recommended as a reliable and well-rounded account of the Jews in their political, social, economic and religious life in Spain and Gaul during the period covered. A welcome feature in the carefully presented *Bibliography* is the critical evaluation of each of the secondary works listed. There is an adequate index. On page 78, Dr. Katz speaks of "the Chazars, Russian converts to Judaism in the ninth century", citing as his authority, H. Rosenthal, in the *Jewish Encyclopaedia,* IV, 1-7. He apparently missed the very important article of Paul Peeters, S.J., "Les Khazars dans la Passion de S. Abo de Tiflis", *Analecta Bollandiana,* 52 (1934), 21-56, especially 51-56, where Peeters has shown, on the basis of the evidence furnished by the *Passio* of St. Abo, that the Chazars were certainly not converted to Judaism in the eighth or ninth centuries and he considers that the *Passio* gives us further reason for doubting the authenticity of the letter of Khagan Joseph. (M. R. P. M.)

LIPSON, E., *The Economic History of England,* Vol. I, 7th edition revised and enlarged. (London, Adam & Charles Black, 1937, pp. xii, 674. $5.75.) It is enough to state in review how this work, recognized everywhere as the most authoritative in its field, differs from its earlier editions. The interpretation of the economic development of England has not materially changed even with the accession since 1915, when the first edition was published, of much new material both primary and monographic. These data have been carefully sifted and incorporated in this revision. Archaeology and air photography, for example, have contributed much to the matter added to the chapters on the manor. More attention has been paid to the part played by the Black Death in hastening the break-up of the feudal order. Innumerable details expand the sections on the agrarian revolution, the towns and guilds. The woollen industry has been subjected to extensive statistical analyses and the history of the customs almost entirely rewritten. Clearness has come of the naming of the group of scholars who emphasize the Roman origins of the manor, the Roman instead of the Manorial school. One does not, however, like the use of the word "system" in referring to the three-field way of agricultural production or to any of the stages of the industrial evolution. They were anything but systematized orders, as Mr. Lipson's text abundantly proves. A better term is, of course, hard to find without descending to the level of some of the other social sciences. (FRANCIS J. TSCHAN.)

MCCANN, PAUL, *A Valiant Bishop Against a Ruthless King: The Life of St. John Fisher.* (St. Louis, Herder, 1938, pp. 277, $2.50.) In the dismal company of English bishops who instead of standing up manfully in defence of the Church against Henry VIII yielded to him "in as far as the law of Christ allows", the solitary figure of John Fisher, bishop of Rochester, shines as a light in darkness. Both scholar and saint, he summed up in his personality the noblest traditions of that middle age which was dying when he was born; a martyr to the cause of the Church, he was a worthy successor to that great Thomas of Canterbury whose remains lay—until Henry scattered them to the winds—not very far from his own cathedral. In fact, we may hold that he surpassed the murdered primate in the sense that what he died for was more fundamental even than those ecclesiastical liberties for which Saint Thomas of Canterbury laid down his life. If the second Henry had had his way the Church in England, though maimed, hampered and impeded in its activities, would at least have continued to exist. He failed, because one man in England withstood him and succeeded in inducing enough of his fellow bishops to range themselves, though not very whole-heartedly and courageously, on his side. The eighth Henry attacked not any "privileges" of the Church but the Church herself, and he succeeded because the only bishop who had sufficient clear-sightedness to perceive the issue involved and sufficient Christian manliness to fight for the Truth could not get one of his hierarchical brethren to help him. The consequence of that shows that in any given country at any given time the Church will be as good as its bishops and no better. The tale is tragic but glorious. Even in the gloomy days of Henry VIII when Catholicism in England had, owing to generations of dubious churchmen, grown weak, God did not leave Himself without wit-

nesses. John Fisher, the Carthusians of Shene, Thomas More, are some of the noble little band who redeemed a situation otherwise humiliating to Catholics of English blood, and their stories can not be too well known nor their aid too often invoked by all who repeat from their hearts the prayer of the Church on the feast of St. Augustine of Canterbury: "May the hearts of those who have gone astray return to the unity of Thy Truth" (Collect for May 28). The author of the present biography has accomplished his task well. He has presented the established facts in a manner attractive to the "average" reader and has enriched his volume with interesting illustrations, especially of Cambridge at different periods of its history. Unfortunately, he has adopted the reprehensible custom, frequent among biographers of the present day, of letting imagination take the place of evidence, quoting words of which there is no record and telling what the hero was thinking when he was all alone. That sort of thing tends to weaken the reader's confidence in the writer and is especially objectionable here, since enough is known about Bishop Fisher to render completely superfluous such questionable devices. The book would have been better without them. But, nevertheless, it can be recommended as a stimulating presentation of one of the noblest figures in the Church's army of martyrs. (EDWIN RYAN.)

MCHUGH, ROGER J., *Henry Grattan.* (New York, Sheed and Ward, 1937, pp. 213, $1.75.) A first reaction to this succinct little study is one of pure pleasure in the classic flawlessness of its writing. One might mention innumerable instances of flashing epigram or passages of pellucid prose which print the period of the Union upon our consciousness. Born in 1746, the Anglo-Irish Cicero belonged to the eminently dignified Dublin of the Irish Protestant ascendancy which the memory of Tone and Emmet and Parnell has made as much a part of Ireland as the Giant's Causeway. "And it is a poor patriot," adds the present writer, "who objects to either because it was once joined to Britain." Grattan was educated in the usual way of those within the Pale—Trinity and then London to prepare for the practise of Law. Although he broke with his father for defending the ebullient Doctor Lucas, Grattan's young days did not appear to be shaded with sorrow for Erin. Rather was he preoccupied in perfecting himself in the art of Demosthones and Cicero, whose Irish prototype he seems. Yet when in 1775 he was offered a seat in the supine Irish Parliament, he plunged into his country's political sea never to emerge until he was cast upon its shore. With amazing clarity and insight Mr. McHugh unravels the tangle of Irish politics which led inevitably and in spite of the magnificent opposition of Grattan to Union and the horrors of '98. The account of the mustering of the Volunteers is a superb piece of writing, as the short book itself is a finely etched contribution to Irish history. (ALICE MCLARNEY.)

MARCHAM, FREDERICK G., *A History of England.* (New York, Macmillan, 1937, pp. 975, $4.25.) There are, according to the author's preface, some half dozen good histories of England already in existence. This edition has been undertaken in order "to enjoy the pleasure of setting forth my own version, and to profit from the experience of writing so long and intricate a story."

A labor of love is not lost if the result is a book that can be added to the half dozen. Professor Marcham has produced a well-written volume. His chapters are well arranged and there is a strong literary flavor imparted by the insertion of what he calls "essays on social and cultural life," based largely on the works of philosophers, poets and other writers of the periods he describes. On the large controversial issues there is a tendency to over-simplification. In the account of the proceedings for Henry VIII's annulment, for instance, there is nothing to indicate that anything other than political considerations dictated the stand of Clement VII. Nor is the patronage issue in the Revolution of 1688 brought forward to explain the religious politics of the Anglican Tories. But these are matters on which those who teach have opinions that rarely coincide with what is expressed in text-books. Two important naval battles are altogether overlooked. There is no mention of the battle of Dominica which made a very important difference to the British Empire in the treaty of 1783, nor is there any reference to the battle of Jutland when the Germans failed to break the blockade of their ports in the World War. Again, the full significance of the Dardanelles expeditions (there were really two), is not brought out. The description of the Oxford Movement (p. 741) is misleading in two respects. To say that "the leaders . . . were highly skillful in setting forth an emotional statement of their case" leaves the impression that men like Pusey and Newman built their case on emotion; to say that men "found in the arguments supporting the Oxford movement the means to rally Protestantism for self defense against Catholicism and against religious unbelief" is wrong to the extent that the movement had for one of its objectives the conversion of the state church to something more nearly approximating what had existed in the Middle Ages. There are excellent illustrations and good maps, though it might have been better had some of the former been sacrificed for more of the latter. The bibliography at the end of the book is arranged according to chapters; it makes no ostentatious parade of learning but includes the latest and best books which a student might consult if he wishes to pursue the study further. The genealogical tables and the list of prime ministers, also at the end of the volume, are helpful for instantaneous reference. There is a good cross-reference index. It is becoming increasingly difficult to write a history of England that departs far from the beaten track. The main outlines are no longer subject to much modification, the sole scope for originality being in the philosophical approach to the subject. Scholarly research demands the constant re-editing of the text in order to keep the account up-to-date. Professor Marcham is to be congratulated on his wise conservatism and his utilization of current historical literature. (H. H. COULSON.)

MARITAIN, J., *An Introduction to Logic*. (New York, Sheed and Ward, 1937, pp. xii, 300.) This second of M. Maritain's philosophical text-books is excellently done. Every pedagogical aid has been invoked to release logic from the prison of obscurity, difficulty and disinterest in which it has been locked by so many text-books. There are marginal summaries for guidance and quick review, figures, graphs, illustrations and examples which make every step clear, and concise, lucid definitions which partake of the classic beauty

of Greek sculpture. The subject matter has been strictly limited to formal logic and the author has kept rigidly to the limitations he has imposed upon himself, treating only of the three operations of the mind, their products and signs. While professedly elementary, the book is satisfyingly complete. Indeed, it contains two courses in formal logic: the one to be covered in a first reading and limited to essential explanations; the other, marked off by insets and asterisks, for a second more profound study, plumbing the difficulties and expanding the explanations. The pedagogical suggestions in the appendix and the adequate index round out a text-book that really serves the purposes of the classroom. (WALTER FARRELL.)

MATHER, COTTON, *Manuductio ad Ministerium: Directions for a Candidate for the Ministry.* Reproduced from the Original Edition, Boston, 1726. With a Bibliographical Note by Thomas J. Holmes and Kenneth B. Murdock. (Published for the Facsimile Text Society by Columbia University Press, New York, 1938, pp. xix, 151. $2.00.) This little volume might justly be called the New England Puritan *Ambassador of Christ.* Herein, the gifted, widely read Cotton Mather sets down his admonitions and advice to candidates for the ministry, not only for their school days but throughout their entire ministerial life. The entire work, so excellently reproduced with bibliographical notes by two outstanding Mather scholars, affords an insight into the ideals conceived for New England's religious leaders by one of its foremost members. Mather emphasizes from the outset the necessity of meditation on death that the reader may begin to live to God, seeking in Him the only right end. Thereafter Christ is to be the subject of meditation that He may be formed in the zealous candidate to such an extent that He may live in him. Studies are to be utilized to honor God's name and the discovery of His Wisdom and Truth. But studies, however assiduously undertaken, are lifeless unless animated by prayer which is to be frequent, all-embracing and fervent. Since the minister is to deal with others, he must pass on his store of knowledge through study clubs (sodalities) and by incessant catechizing. Finally he lays down practical and excellent rules of prudence and of conduct, including a stirring exhortation to get married. Because of Mather's unusual attainments along intellectual lines, it might be reasonably feared that he would set up standards impossible of attainment by ordinary men, less gifted naturally than he. But here, too, he is eminently practical. Naturally he insists on thorough and meditative knowledge of the Scriptures and of Divinity, not alone of Puritan origin but of other sects, together with a not inconsiderable command of Casuistry. As a preparation for these studies, Latin, Greek and Hebrew are essential; to them may be added French and one or more of the Oriental languages. Patrology, History, Church History, Chronology and Sacred Geography are essential ancillary aids. Special emphasis is laid upon Natural Philosophy, the natural sciences and mathematics, which he extends to include Judicial Astrology. Certain phases of Philosophy are likewise to be studied; but Christian Ethics is to replace Natural Ethics and Logic is to be practically eliminated. The author spends considerable space in insisting on the acquisition of a pleasing style in writing and pulpit delivery. As ideals naturally he recommends the Scriptures but also advocates the possession and

perusal of "a box of North British authors". For attaining a facility in writing he points out the excellence of reading and writing Poetry. (ARTHUR J. RILEY.)

MORE, ST. THOMAS, *A Dialogue of Comfort Against Tribulation.* A modernized version edited with an introduction by the Rt. Rev. Msgr. Philip E. Hallet. (London, Burns, Oates and Washbourne, Ltd., 1937, pp. x, 301, 7s. 6d.) The elevated thought of this charming book reflects the innermost soul of St. Thomas More's devotion. Written during his imprisonment in the Tower of London where he waited for his call to a martyr's crown, the pathos of the theme stirs a sympathetic response in the reader. It is not only autobiographical, but often pictures the martyr's time. Even in the meditations of his imprisonment Sir Thomas was a true child of "merrie Englande." Monsignor Hallet deserves hearty thanks for this edition and for his appreciative introduction. (E. C. D.)

MULLET, C. F., *The British Empire.* (New York, Henry Holt and Co., 1938, pp. x, 768, $3.75.) This volume is composed of a preface, thirty chapters and a closing epilogue and sixteen maps. The chapters are divided into some ten or eleven parts, dealing with the beginnings of an Empire by colonization with the developing of trade routes; then the commercial expansion and its concurrent development of social life; the growth of a Western Colonization and its subsequent failure, the rebulding of Colonial policies with the almost immediate grasping of ideas that colonies must be allowed a larger measure of local responsibility in government, which accounts for chapters on the progress of Canada, New Zealand, South Africa and Australia. There follow chapters on the Near East, the colonies in the tropics in the East and along the coast of North and South America, then a discussion of India since the mutiny. In the preface the author says he has tried to trace, and in tracing attempted to explain, the most important political organization in the modern world. Naturally in a short review of a book, obviously designed for class-room use, it will be impossible to list all the points or matters wherein slips or mis-statements appear, but on page 7, there is the phrase: "India and Africa, contiguous though each is territorially" which provokes the comment, that with sixteen maps included in the volume, surely the author was aware of the Indian Ocean lying between India and Africa, and the existence of Persia, Arabia, as states or areas separating Africa from India.

The author mentions languages of India as more than 150; the volumes of G. A. Grierson lists 193 languages within the group known as Mon-Khmer and Thibeto-Chinese groups. This leaves the Aryan, the Dravidian, the Munda; in which there are thirty-six main recognizable languages, all duly listed in Grierson's *Linguistic Survey of India,* which gives also an epitome and examples of the dialects not as yet dignified as languages. Again, the problem of educating 352 millions of Indians in so many languages, dialects—and English—seems to have escaped the author's notice for the words "Schools", "University", "Education", do not appear in the Index. The use of the word "Condominions" (p. 11) is a pity as the word "Dominion" has but little technical meaning, whereas "Condominium" has an accepted meaning,

from Roman Law, of joint-ownership. In dealing with the relations of the Indian Feudatory or Native States with the East India Company and after the mutiny, the author does not apparently draw upon the volumes of Aitchison (Edition 1870) of treaties and engagements, wherein the Anglo-Indian Treaties are set out in considerable detail, such as in Vol. V, pp. 173-176, the Treaty between the Nizam of Hyderabad of September 1, 1789, and that with Nepal in 1815 known as the Treaty of Segauli; such information would explain to students the origin and use of the Imperial Service Corps as part of the Indian Army. Nor does the author present to the reader the definitely growing problem of the future defense of the Empire, with less than 71 millions of white population, or less than 35 million white males of all ages available, if the Dominions of Australia, Canada, New Zealand, South Africa, should join Britain; the slightest examination of the available man power indicates that perhaps the Empire could, if all the component states agreed, place approximately eleven million of white males in the field of war. The question is, could these be assembled at the vital spot in time and in sufficient numbers; unless this question can be answered affirmatively, all questions of social and economic development are of little value. As a text book, this volume is of value as a record of some of the past, but it casts no ray of light upon the advancing future. (BOYD CARPENTER.)

O'BRIEN, JOHN A., *Sermon Masterpieces.* (Harrisburg, Pa., Public Speakers' Society, 1938, Six Parts, pp. 396.) Dr. O'Brien, professor of the Philosophy of Religion in the Newman Foundation of the University of Illinois, is well known for his publications on modern social and moral problems. His many years of experience as a priest, teacher, and writer in this field of endeavor qualifies him for this work. In these six volumes of *Sermon Masterpieces* he has attempted to supply a pressing need of the times, namely, the application of religious and moral principles to the problems of the day from the viewpoint of the pulpit orator. He has succeeded admirably well in attaining his objective. There are 115 sermons in the series (20 to each volume with the exception of the last volume). The subjects embrace topics of practical interest in a world of disturbing religious and moral problems. Each volume is covered by an index, and the sermons are filed in the binder in numerical order. There is no paging. The sermons are addressed to Catholic congregations, and the explanations of Catholic doctrine are clear and to the point. In the presentation of his themes and for the accomplishment of his purpose, Dr. O'Brien makes use of every available source, as Sacred Scripture, the testimony of the Fathers, ecclesiastical and spiritual writers, the practice of the Church, the works of artists, poets, and men of letters, his own personal experiences, and the views of the world-wise. A characteristic of the *Sermon Masterpieces* is the abundance of concrete illustrations from which the main points are developed and applied. The sermons are substantial in content-matter. The ample use of historical narratives in the development of these sermons makes the *Sermon Masterpieces* appealing, attractive, and interesting. History serves a practical purpose in teaching men how to conduct their lives and actions from the examples of men and women who have lived in past ages under conditions similar to our own times. The lives of the saints,

the heroism and constancy of the martyrs, the practice of the Church through the centuries in the administration of the Sacraments and in the defence of the poor and the oppressed are an unfailing source of joy and consolation, of strength and fortitude in these days of religious and moral strife. Dr. O'Brien is to be commended for his skillful handling of historical illustrations, for the lessons thus brought home impress the mind more vividly than would have abstract explanations. The reviewer has counted 51 such illustrations in the first 100 sermons. It is to be regretted that the subjects are not arranged in an orderly and logical manner. It has been the experience of the reviewer to search through the index of several volumes before finding the sermon desired. If the subjects were classified under a general heading, as the Church, the Sacraments, the Commandments, Social Topics, etc., this difficulty would be avoided. Another obstacle to the selection of a particular topic is the absence of paging. Aside from these minor points, the *Sermon Masterpieces* are a valuable treasure for the preacher who is searching for ideas on religious, moral, and social subjects. (W. F. MULLANEY.)

PEERS, E. ALLISON, *Our Debt to Spain.* (London, Burns Oates and Washbourne, 1938, pp. xiv, 146, 5 s.) The author of this delightful little volume knows the history of Spain and of Spanish America and manifestly possesses the mental and moral qualities that one who writes history should bring to his work. In four chapters he treats "The Patron of Spain"—St. James the Apostle, traces the history of "Old Spain" before 1492, tells the story of "Reconquered Spain" after 1492, and finally presents a sketch of "'New' Spain" in America. In an Appendix the author offers "Suggestions for Further Reading" with brief comments on the contents and value of the works listed. Very correctly does Mr. Peers insist that "We must judge Spain's record in America according to the standards of the times and by those standards she can hold her head proudly" (p. 116). *Our Debt to Spain* is hereby heartily recommended to those who are seeking a brief presentation of facts and a fair and impartial interpretation of these facts concerning Spanish history in the old world and in the new. (FRANCIS BORGIA STECK.)

RAGAN, ALLEN E., *Chief Justice Taft.* (Columbus, Ohio, The Ohio State Archeological and Historical Society, 1938, pp. ix, 139.) This study presents an evaluation of the contribution of Taft to the constitutional history of our country. To this end the more important of the 250 and more opinions written by Taft as Chief Justice are analyzed and assessed. By way of background an introductory chapter sketches the rise of Taft from court reporter of a metropolitan newspaper to Chief Justice of the Supreme Court. Six chapters concern themselves with Taft's attitude toward labor, toward control of commerce by the federal government, the extent of the president's authority, the limits of state powers, federal restraints on trade and the eighteenth amendment. Two supplementary chapters discuss the criticism levied against the Supreme Court in those days, and Taft's efforts to reform the judiciary, while a final chapter pictures Taft the man. Noteworthy among the author's findings are Taft's tendency to uphold property rights in labor disputes, his opposition to secondary boycott and violence in such disputes, and his defense

of a qualified use of injunctions. Moreover, he extended the power of the federal government over commerce, he showed an inclination to go almost to extremes in sustaining the executive power in respect to removal of officials and the exercise of the pardoning power, and he was over-liberal in upholding government officials in enforcing law. His was "the federalism of the school of John Marshall." One readily accepts Dr. Ragan's verdict that "Taft will not go down in history as one of America's great Chief Justices but he will be remembered as one of the most lovable characters ever to grace the Nation's public life ... Obedience to duty rather than hope of reward was the impelling motive of his life" (p. 121). It is greatly to be regretted that in his research Dr. Ragan was denied the use of the Taft correspondence which must shed light on many obscure points and so facilitate the task of appraisal. Despite this handicap Dr. Ragan has written a very readable and extremely worthwhile book. While of interest to the general reader and suited to the needs of all students of history, this volume should be particularly helpful to students of constitutional history and law. (CHARLES H. METZGER.)

SCANLAN, PETER LAWRENCE, M.D., *Prairie du Chien: French, British, American.* (Menasha, Wisconsin, George Banta Publishing Company, 1937, pp. xiii-258, $2.50.) *Centennial History of St. Gabriel's Parish* (1836-1936), *Prairie du Chien, Wisconsin.* (Prairie du Chien, Wisconsin, Crawford County Press Print, 1936, paper cover, pp. 61.) The first book emphasizes the political, military, civil and social history of Prairie du Chien up to the Civil War. It represents the first successful effort to present an authentic history of that place which plays so important a rôle in Wisconsin annals. By employing local tradition, monuments and records, and documents and collections in widely separated depots, the author has produced a reliable history. By a happy choice of facts, by judicious criticism and interpretation, and by a fine style, the author has made a readable and balanced narrative. This history is an additional witness to the many-sided public spirit and action of Col. Scanlan. His story is the result of a combination of the best kind of amateur interest and acquired competency. Throughout his professional career, though hampered by lack of time, the love for history never died down. Since 1922, what had been a hobby became more and more a full time pursuit, so that it can be truly said that the present book consumed the greater part of the past fourteen years. Filling a lacuna in Wisconsin history the book is essential to students, schools and libraries. The dedication of the book to his daughter, Miss Marian Scanlan, a Milwaukee public high school teacher, is a slight clue to a splendid partnership which embraces a rare mutuality of understanding, sympathy and helpfulness. The booklet on St. Gabriel's parish is a narrative of the events, personages and organizations associated with its external history. While the work is based on the research of Dr. Scanlan, its form and contents depend on others. Though this coöperative enterprise did well enough, the booklet suffers a bit from lack of the perspective and inclusiveness which are the accompaniment of unity and completeness. (P. L. JOHNSON.)

SCHMITT, BERNADOTTE, E., *The Annexation of Bosnia, 1908–1909.* (Cambridge, Eng., At the University Press; New York, The Macmillan Company,

1937, pp. 264, $3.75.) Professor Schmitt has continued his studies of the *Vorgeschichte* of the World War with a new examination of the Bosnian crisis, in the light of the great collections of Austrian, German and British documents now published, the memoirs of various Russian and Serbian statesmen, and other new material. It is difficult to see how the work could have been better done, or the story told more impartially, judiciously and clearly. To mention but a few of the conclusions here presented, as to the Buchlau meeting, Professor Schmitt holds that Izvolski undoubtedly agreed not to oppose the annexation of Bosnia, in return for a similar attitude on Austria's part in the matter of the opening of the Straits; but what is not clear is how far an agreement was reached as to the method and time of the annexation. Whether Aehrenthal deliberately deceived his guest, or whether the Russian statesman, after committing himself far too deeply, then tried to lie his way out, these are questions that can scarcely be answered until the Russian documents are published. As to the famous German *démarche* at St. Petersburg, in March, 1909, the author declares (p. 196): "In so far no time limit was fixed, the note was not an ultimatum, but it did have the tone of an ultimatum, and, in the opinion of the present writer, it was so intended." The whole diplomatic campaign turned out to be a complete defeat for the Triple Entente, and for Russia a débâcle, while the Central Powers, who were ready to fight, as their opponents were not, scored every point in the game. But it was a Pyrrhic victory. The very completeness of her diplomatic triumph robbed Austria of her pretext and her best chance to conquer and annex Serbia, as Aehrenthal originally intended to do. And the completeness of their defeat goaded the Triple Entente and the Serbs into preparing so thoroughly for "next time," that when in 1914 the Central Powers attempted to repeat their strategy of 1909, the outcome differed *toto cælo*. (R. H. Lord.)

Schroeder, H. J., O.P., *Disciplinary Decrees of the General Councils, Text, Translation, and Commentary* (St. Louis, B. Herder Co., 1937, pp. viii, 669, $6.00.) Undeniably among the richest sources for the study of the life and progress of the Church must be reckoned the ecumenical councils. They reveal the ebb and tide in the practical application of the teachings of the Faith in the daily life of the Church. The author of the book under review has chosen to gather the disciplinary decrees of those councils in one volume, not so much for the use of "specialists"—their intensive studies must take them farther afield—but "to make readily available to the clergy, students and educated laity, in one volume and in an English dress, the disciplinary decrees enacted by the Church in her general councils up to and exclusive of the Council of Trent" (p. iii). The book opens with a brief introduction which explains the several terms, particularly the word "canon", as employed in ecclesiastical language, especially in the different councils with a particular reference to their use in matters of discipline. Then follow the eighteen ecumenical councils in chronological order. Each is introduced with a brief explanation of its own occasion and purpose and by a concise statement of its doctrinal decisions. Then follow a succinct summary of each disciplinary canon, the canon itself in English and (with few exceptions) an explanation of the causes that prompted the respective law, its application and its fate. This

part constitutes the bulk of the book (pp. 8-509). The final section contains the Greek text of the canons of the first seven ecumenical councils (pp. 510-530) and the Latin text of those of the following eleven (pp. 531-649). An alphabetical index (pp. 651-669) closes the book. In a very high degree the work accomplishes the purpose which the author set for himself. The general reader who has no access to the collections of Hardouin, Labbe-Cossart, Mansi or the exhaustive study of Hefele—not to mention countless monographs—and who, if he had them at hand, would frequently lack the leisure to thumb them, will find in this handy volume a welcome aid to the study of the history of the Church at one of its most important sources. The oftentimes involved and obscure style of the original text is rendered faithfully into excellent English. Nevertheless, for the sake of precision the author frequently denied himself the liberty which the translator of other literature might properly use and at times sacrified smoothness of diction for a closer adherence to the Greek or Latin phraseology. While this at times makes for a somewhat labored sentence, it preserves not only the form but also the import of the Canons. Perhaps it would have been better if the few Latin phrases that have been retained in the translation had likewise been rendered into English. Unfortunately, the study extends only up to and exclusive of the Council of Trent. This is the council *par excellence* which in its disciplinary decrees covered the entire field of Catholic discipline and which, therefore, surpassed all the preceding councils both in its broad scope and in its deep bearing upon the Church's discipline. Despite its shortcomings this book is an excellent contribution to Church history. Its readers will profit immensely by the easier approach to the sources which it opens in a language and style they can appreciate. Under the author's competent guidance in the commentary on the several canons they will be able to understand more fully the trying vicissitudes which beset the Church when even her own children fell short of the high goal set by her Founder, the means she employed to restore them to a more faithful observance of her laws, and finally how the living principle in the Church elevated and maintained the standards of Christian life. (VALENTINE SCHAAF.)

SEMMES, RAPHAEL, *Captains and Mariners of Early Maryland.* (Baltimore, The Johns Hopkins Press, 1937, pp. xvi, 856, $5.00.) *Captains and Mariners of Early Maryland* is a book in which the chief interest begins at the middle. Probably this is because the men and the enterprises upon which they engaged, as well as the means by which they accomplished their ends, are revealed to us in less detail than in most histories of these times. But when one reads the story of the vanished Indian tribes which once inhabited the shores of Maryland rivers and their tributaries one realizes that here is a store of material, shot through with human interest and priceless to the historian because it is conveniently gathered together under tribal names. We all know the Red Man had to retreat before the white settler but here almost each footstep of his retreat is given with heartbreaking reality. The book is dedicated to the vanished Indian tribes of Maryland but, in a way, it is a vignette of the whole story of the Indian in the east pushed out of his tribal lands by the encroaching plantations and towns of the white man.

For, the story of the constantly retreating Indian does not stop with Maryland. As white civilization pressed in upon him more and more heavily, he turned to his own race for confederation and aid. This is the story of New York and Virginia, as well as Maryland, with French Canada and its alliances with the Red Man looming always in the background. For such a detailed and interesting summary of these vanished tribes we feel deeply grateful to the author. (GRACE H. SHERWOOD.)

SISTER M. EDMUND (SPANHEIMER), *Henrich Armin Rattermann, German-American Author, Poet and Historian,* 1832-1923. (Washington, D.C., The Catholic University of America, 1937, pp. x, 148.) This doctoral dissertation forms Vol. IX of the Studies in German brought out under the direction of Dr. Paul G. Gleis. In the introduction to her work the author quotes the late Julius Goebel, of the University of Illinois, and author of *Der Kampf um die deutsche Kultur in Amerika,* as saying "that a Rattermann biography would almost amount to writing a history of modern German-American life". She was well aware of the fact that such a work would far surpass the scope of a doctoral dissertation, and acting under Goethe's advice: "In the restraint thy masterhood reveal", she confined herself to treat Rattermann isolated as Man, Poet and Historian. In these limits she has given a very useful contribution to a history of the cultural German element in America to be written in the future. Very carefully she has gathered the widely scattered material, and for the first time, given us a rounded out picture of the man of whom Prof. Ralph Wood, of Cornell University, said that he should never be forgotten as long as Germans shall live in America, and whose name according to the final sentence of the author "is a symbol of what is best in personal character, high ideals, and noblest in German-American endeavor". (H. J. BRUEHL.)

SISTER M. MONICA, PH.D., *And Then the Storm.* (New York, Longmans, Green and Company, 1937, pp. vii, 231, $2.50.) This is a gay, interesting narrative of Spain before the Franco counter-revolution. It is marked by shrewd insight and vivid word-pictures of amiable Spanish characters. Part of the story is told in dialogue form. This makes for good entertainment. As a political analysis, the book has rather obvious shortcomings. A single example may suffice. Sister Monica writes: "When today I receive letters from my friends in Spain bearing the stamp 'Junta de Defensa Nacional,' it is clear to me that the new center party bearing that name was at that very moment shaping itself out of the Catholic Action movement." It would be startling news to the Spanish Catholic Hierarchy to learn that the "participation of the laity in the work of the apostolic ministry" paved the way for an appeal to arms. As a matter of fact, a thoroughly representative group of Spanish anti-clericals and even Free Masons supported the counter-revolution of General Franco. Alejandro Lerroux, Dr. Gregorio Marañón and General Miguel Cabanellas were never participants in the Catholic Action movement and yet they were among the first to cry out against the murder of Calvo Sotelo and offer their services to the Nationalist Government. Speaking of the assassination of Calvo Sotelo, Sister Monica asks what appears to be a

rhetorical question: "What more natural than that his enemies should get him out of the way if they could, legitimately or otherwise?" This is an odd way to mention the brutal murder which stunned Europe and electrified the good citizens of Spain to spring to the defense of their civic rights. Professor Allison Peers of Liverpool University and Arnold Lunn, author of *Spanish Rehearsal,* relate the event with true historical perspective. It is necessary to make a selection of several errors of diction. Here is the text of one (p. 68): "Later I knew that my intuitions had been correct, for did not some one actually publish the two signatures I had traced of the two Toledos, and that before I had time to bring them out in my own book? A trifle of *lèse majesté* which I but wryly admire." Again, the author writes (p. 57): "Thus it is, in research you cannot but expect such lesions, even with brilliant scholars." Actually, Sister Monica is pointing out that one may expect to discover gaps or *lacunae* in the scholarly equipment of some of the distinguished gentlemen who do research work in the Archives of the Indies. One would be inclined to overlook "Internationale" and "Internationales" (a confusion of song and organization) as typographical errors except for the fact that they recur. There is an extraordinary slip on page 217. The author writes: "Of course, as is well known, a Catholic may sue for civil divorce only on plea of fornication and under oath not to re-marry during the partner's lifetime." Obviously, adultery is the exact term which should have been employed. There are other inconsistencies (cf. pp. 43 and 52) and inaccuracies (cf. p. 109). Enough has been said to indicate their general character. No doubt the book was written with the very laudable purpose to furnish a background for the present conflict. Every record of personal observations of the period from 1932 to 1936 has some value. It is regrettable that Sister Monica did not subject her manuscript to a more thorough revision. (JOSEPH F. THORNING.)

STEPHENSON, CARL, and MARCHAM, FREDERICK G., *Sources of English Constitutional History.* (New York, Harper and Brothers, 1937, pp. xxxiv, 906, $4.00.) "A Selection of Documents from A.D. 600 to the Present" clearly indicates the scope and limitations of this work. Commentators are excluded by the *documentary* requirement, while "A.D. 600" precludes reference to many institutional origins. It is designed "for use in any course that touches the growth of English institutions," and the compilers bravely undertake no special field but venture "in one volume to illustrate all of it" from George VI back to the Kentish kings. On the whole, they have succeeded admirably. There are peculiar omissions. For instance, the Test Act requiring a new king to establish by oath his freedom from all trace of papistry is present, but the Act of 1 and 2 George V. c. 3 which removed this obnoxious test is not. Again, Coke's great stand for an independent judiciary, the subsequent assurance that English judges hold office *quamdiu se bene gesserit* subject only to impeachment, and Wolfe Tone's Case illustrating the maintenance of the civil law even during time of rebellion are included, but no judicial privileges or immunities are noted though abundant space is allotted to parliamentary prerogatives. The chronological arrangement is inevitable. The absence of any analytical mechanism (there is not even an index) to aid

in tracing specific constitutional features is a really serious defect. True, "the instructor will always prefer to select and recombine to suit his own purpose," but his work is made unnecessarily difficult for him by this omission. The bibliography is excellent and the introductory paragraphs to each section are truly gems. The new translations—over half the book—are beyond criticism. This reviewer dislikes the modern spelling, capitalization and punctuation, feeling that it robs the sources of their flavor. It must be conceded, however, that the compilers in modernizing have certainly made the sources more intelligible to undergraduates. I join with the general editor to "envy the student who is putting English Constitutional History together for himself for the first time." He owes a debt of gratitude to these Cornell professors who have forged him a very fine tool. (BASIL R. REUSS.)

The Eastern Branches of the Catholic Church: Six Studies on the Oriental Rites. With an introduction by Donald Attwater. (New York, Longmans, Green & Company, 1938, pp. xi, 110, $1.50.) The studies in this book are by Francis J. Garrigle, S.J., the Most Reverend Mar Ivanios, Eugéne Cardinal Tisserant, Joseph M. O'Hara, John La Farge, S.J., and Ildefonse Dirks, O.S.B. The main purpose of this work is to familiarize Western Christians with the Churches of the East in communion with the Holy See. Mr. Attwater, in his introduction, pleads for a closer understanding of the East by the West, especially now that Christianity itself is beset by enemies on all sides. There is a valuable bibliography of books, periodicals and pamphlets introductory to a study of the Eastern Rites. The book has no index. The foreword is by J. André Fouilhoux, President of the Liturgical Arts Society. (JOSEPH B. CODE.)

VAN CLEVE, THOMAS C., *Markward of Anweiler and the Sicilian Regency. A Study of Hohenstaufen Policy in Sicily during the Minority of Frederick II.* (Princeton, Princeton University Press, 1937, pp. xi, 231.) This thorough study of the career of Markward of Anweiler, faithful seneschal of Henry VI who entrusted to him his so-called testament, shows the continuity of the Hohenstaufen Sicilian policy after the emperor's death in 1197. Taking as his point of departure the double premise that "the ultimate goal of Frederick Barbarossa and Henry VI . . . was the establishment of World Empire and that the conquest of Sicily by Henry VI was the pivotal point of his imperialistic policy," the author traces Markward's contributions toward the attainment of the second goal which proved so dangerous to papal independence. Henry VI's testament, an outline of policy, rather than a legal instrument, was the seneschal's guide in unsuccessful attempts to win the papacy by extensive concessions to an acceptance of the hereditary union of Sicily and the Empire under the boy Frederick II. Despite the determined resistance of Innocent III who placed Markward under the ban of the church and summoned all possible assistance, the seneschal had so far succeeded as to control Sicily and the boy Frederick when death cut short his career in 1202. The study also seeks to defend Markward against the accusation, found especially in the letters of Innocent III and in the *Gesta Innocentii III,* that he violated the emperor's trust by pursuing his own personal advantage. In

the main Professor Van Cleve has admirably succeeded in establishing his thesis, although the detailed nature of the book makes it occasionally seem labored. Moreover, although papal diplomacy is of only secondary concern, it is unfortunate that it is not presented against a clearer background of its fundamental interests, the defense of temporal power not for itself, but as a guarantee of ecclesiastical independence. The details of Markward's policy are shown in the light of the great Hohenstaufen world design, whereas Innocent's actions, his "intrigue" and his "propaganda," stand out merely as an obstacle to the realization of that design. While the book, because of its limited scope, will not appeal to the general reader, it will prove indispensable to the scholar. The more than usually full documentation gives evidence of an exhaustive knowledge of the literature gained here and abroad. Professor Van Cleve's success in assimilating this material indicates his competence to pursue his projected work, a more comprehensive study of the Hohenstaufen empire. The volume is attractively printed and contains two maps prepared by the author, five illustrations taken from contemporary manuscripts, and an excellent bibliography and index. (MARSHALL W. BALDWIN.)

WARD, CHRISTOPHER, *New Sweden on the Delaware.* (Philadelphia, University of Pennsylvania Press, 1938, pp. viii, 160.) This small book tells in thirty-three chapters the story of the first settlement in 1638 of the Swedes on the Delaware and appears to be a somewhat clever and precise presentation of the same author's volume published in 1930, entitled *The Dutch and the Swedes on the Delaware: 1609-1664.* The author candidly admits that this present volume is published in connection with the 300th anniversary of the first Swedish settlement, thus the volume is for the general reading public, not for the student, nor does it have any system of reference to Swedish authorities. It is readable and pleasantly presented as regards facts dealing with the Dutch and Swedes in the Delaware area. (BOYD CARPENTER.)

WEBBER, F. R., *The Small Church: How to Build and Furnish it.* (Cleveland, J. H. Jansen, 1937, pp. xvii, 297, $3.50.) This book is devoted almost exclusively to a discussion of churches of the liturgical sort. The author does much to bring to the attention of his readers the strong and weak points that may exist in plan and in decoration of structures seating 50 to 400 persons. The edifices described are Roman Catholic, Anglican and Lutheran. In order to build well, as is pointed out, it is sometimes necessary to build small, and yet this is not always the case, as is evidenced by the considerable size but great simplicity of some of the churches illustrated, such as the Washington Memorial Chapel at Valley Forge. The illustrations are generally good and the graphic diagrams of possible seating arrangements are valuable to the layman. Picturesqueness in design is splendidly portrayed by Bertram Goodhue's beautiful church at Cranbrooke, Michigan. Several designs by Maginnis and Walsh are characteristic specimens of the versatility of the firm and the quaintness possible in small, unostentatious buildings. The altar receives proper attention, and much information is given on the subject of chancel fittings, lighting fixtures, etc. A true appreciation of craftsmanship calls to mind the *Moyen Age* and its glorious execution in stone, wood and

metal. An unusually strong argument is made for integrity of structural design in what is perhaps the best chapter in the book. More study, ability, patience and research shoud be given to design, not as archeology but in the everlasting search for the best proportions possible, the most natural and honest methods in building, and the proper placement of decoration. Several forms of small churches easily buildable with reduced budgets are not shown, stress being laid upon the more familiar Gothic, and this generally of English ancestry. Stained glass is estimated in its true value and the half tones of windows by Charles J. Connick are effective arguments for the finest glass, even in small, inexpensive churches. (F. V. MURPHY.)

WILD, JOHN, *George Berkeley, a Study of His Life and Philosophy.* (Cambridge, Mass., Harvard University Press, 1936, pp. ix+552, $6.00.) In many ways a fortunate man throughout his life, Bishop Berkeley's good fortune continues after his death. After two centuries, the eighteenth-century philosopher and divine is memorialized in his life and thought by a study so full, exact and appreciative that greater men and thinkers may well envy him. While the last word can never be said on any man, it may be concluded that Prof. Wild's work is final in its field. Almost necessarily future students of Berkeley will turn to this treatment of his philosophical works in the order in which he wrote them and in the light of the conditions of life and mind in which they were conceived. While it is true of all thinkers that their thought and life are inseparable and can only be understood in relation to one another, it is not always possible to show this as vividly as has here been done in the case of George Berkeley. The main divisions of the work are, successively, The Revelation of the Concrete—Prof. Wild's titles sometimes incline to the pretentious—The Appeal to the Concrete, The Conquest of the Concrete, Beyond the Absolute, Concrete and Abstract Reason, The Early Systems, Scepticism and Faith, The Emergence of the Practical, and Philosophia Prima, The "System" of the Siris. In these parts the author discusses, according to his plan, Berkeley's various works and their significance. An aspect of Berkeley's thought, perhaps in large measure beyond the scope of Prof. Wild's work but deserving of special study, is its relation to scholasticism. The debt that Berkeley along with many other thinkers owes to scholastic philosophy is greater than is realized. Certainly that debt is greater than Berkeley himself was aware of; the parallels between his premises and conclusions and those of the mediaeval and later representatives of scholasticism are such as to need examination and appraisal. Especially in Prof. Wild's story of Berkeley's life and in his picture of the man is there little to be desired. Berkeley was always an attractive figure both as man and thinker. Even for Berkeley as an official of an alien system and religion in Catholic Ireland this holds true for the most part. Sensitive to the miseries of the people, Berkeley himself, despite his position of wealth and security, was in a measure a victim of the system to which he belonged, of which he was in part a product and from which he profited. Thus there is a lack both of clarity of vision and charity of judgment in Berkeley's condemnation of the generosity of Irish peasants which led them to share their meagre goods with those still less fortunate. An appendix to this splendid study of Berkeley's life and

philosophy gives three hitherto unpublished sermons by him. For so elaborate a work the index could be much larger and more detailed. The bibliography is very full and for that reason most valuable. (JOHN K. RYAN.)

WILEY, BELL IRVIN, *Southern Negroes: 1861-1865.* (New Haven, Yale University Press, 1938, pp. 344, $3.00.) This Yale Historical Publication purports to be the first full-scale attempt to discover what happened to southern Negroes in their transition from slavery to freedom and treats of the southern Negro both in the area of the Confederacy and in the area under control of the Federal armies of invasion. On the jacket of the book an opinion is expressed that the new material presented will *unquestionably* alter prevailing opinions regarding the loyalty of southern slaves during the Federal invasion, the interest of the Negroes in the war, their indifference to freedom, their conduct during the absence of their masters, and the confidence reposed in them by the white people, particularly southern women. The implication is that the book contains devastating revelations. The book offers considerable information from original sources reflecting the prevailing opinions of the times on such matters as the privations and privileges of the Negroes, their labor and conduct, their religious and military lives, the controversy on the policy to be followed in treating the freedmen, their labor for wages, and the first facilities for education. The value of the book, however, is its weakness, for manifestly newspapers, private letters and diaries, written in such trying times, can have only such value as their author's objectivity entitles them to; one should not look for too much objectivity during any war. The manifestly laborious researches of the author deserve respect. It is regrettable that his southern background seems to have betrayed him into leaning too heavily on evidence against the Negro and a general "writing down" of the North. That, in referring to the Negroes, he employs the word "darkies" on the very first page and consistently thereafter indicates the presence of an attitude, probably unconscious. That the manuscript was awarded the Mrs. Simon Baruch prize given biennially by the United Daughters of the Confederacy for the best essay submitted on southern history indicates that it is orthodox southern history. (JOHN T. GILLARD.)

ZELLER, RENÉE, *Une Mère dans le Cloitre.* (Paris, Bonne Press, 1937, pp. 190.) This little book tells the story of the foundress of the Society of Mary Reparatrix whose convents in this country are found in the Archdioceses of New York and Detroit. The author does not aim to present a scholarly work; she simply gives the account of the Baronne d'Hooghvorst. Born near Liége, she married the Baron Victor d'Hooghvorst, a diplomat at the Vatican. Four children were born to this union. In 1847, the baron died. It was then that the baroness understood she was to give the rest of her days to the service of God. Although she met with much opposition from her family and from her own children, before dying she had the happiness to see her society established in France, Belgium, England and in Spain. One of her daughters even joined her. The Jesuits were her confessors and directors, and they have published some of the main important facts of her life.

Renée Zeller has merely interwoven them into a comprehensible and popular presentation. (LEON BAISIER.)

ZIEGLER, ADOLF, *Die Union des Konzils von Florenz in der russischen Kirche.* (Wuerzburg, Rita-Verlag, 1938, pp. 159.) The author of the volume, which commemorates the 500th anniversary of the council of Ferrara-Florenz (1438-39) has set himself the task to prove that the efforts for reunion were not so futile in the province of the Russian Church as it is usually made to appear. If the discussion led to no immediate results, this was due to the political conditions obtaining at the time among the Russian, Polish and Lithuanian peoples. The attitude of the Polish-Lithuanian clergy towards the authority of the council likewise harmed the cause of reunion. The seed, however, sown in the Florentine deliberations bore splendid fruit in the Union of Brest (1596), which brought the Ruthenians though retaining the Grecian rite back to Rome. The work incidentally rehabilitates the character of the Russian Metropolitan, Fidore of Kiew, the bearer of the message of reunion. We learn that his character has been intentionally blackened, and that he was not a designing schemer, but a man of integrity animated by a sincere desire for reunion. Finally the author aims at securing for the rather niggardly treated Russian and Polish-Lithunian ecclesiastical history the rightful place to which it is entitled in universal church history. The exposition is well documented, and rests chiefly on comparatively little known Polish, Russian and Ukrainian sources, which are carefully sifted and critically evaluated. (H. J. BRUEHL.)

PERIODICAL LITERATURE

MISCELLANEOUS

Continuities in History. H. O. Taylor (*American Historical Review*, October).
What is Historiography? Carl Becker (*American Historical Review*, October). With special reference to H. E. Barnes's *History of Historical Writing*.
Conflicting Aims of Historical Instruction. Ewald Schnitzer (*Social Studies*, December).
Science and History. A. F. Titley (*History*, September).
The Importance of Medieval Studies in the Teaching of History. D. C. Douglas (*History*, September).
The Future of the Teaching of History. W. E. Bean (*Social Studies*, November).
Propaganda in History: the Greek Schism. Andrew Beack (*Clergy Review*, November).
The Father Mathew Temperance Movement Centenary. J. G. Rowe (*Clergy Review*, October).
The Oldest Christmas Carol. C. A. Bolton (*Clergy Review*, December). *Gloria in Excelsis Deo.*
The History of the Latin Vulgate. J. E. Steinmueller (*Homiletic and Pastoral Review*, December).
Church Consciousness in the Letters of Paul. S. M. Gilmour (*Journal of Religion*, July).
Religious Customs and their Bearing on the Maintenance and Growth of Religion. J. Sigmar (*Missionswissenschaft und Religionswissenschaft*, July).
The Papal Registers. J. W. Thompson (*Church Quarterly Review*, October-December).
Catholicism and Abolitionism. Benjamin Blied (*Salesianum*, October).
Criticism of Papal Crusade Policy in Old French and Provençal. P. A. Throop (*Speculum*, October).
The Effects of the Reformation. Charles Reinhardt, S.J. (*Ecclesiastical Review*, November).
The Relation of Erasmus to the Reformation. C. A. Nash (*Bibliotheca Sacra*, July-September).
Leonidas Fedorov and the Catholic Russians. Donald Attwater (*Thought*, December).
Fray Gregorio Lopez. B. Biermann, O.P. (*Missionswissenschaft und Religionswissenchaft*, I, 2). First Chinese bishop (1616-91).
Le Missioni dei Franciscani spagnuoli nel Giappone. Doroteo Schilling, O.F.M. (*Il Pensiero Missionario*, September).
Aux origines de la Mystique Syrienne: Grégoire de Chypre ou Jean de Lycopolis? Irénée Hausherr, S.J. (*Orientalia Christiana Periodica*, IV, nos. 3 and 4).

EUROPEAN

Catholic Higher Education in Europe. T. Corcoran, S.J. (*Thought*, September).
St. Athanasius, J. J. O'Connor (*Light*, November).
St. Basil the Great. J. J. O'Connor (*Light*, December).
The Stigmata of St. Francis. Alfred O'Rahilly (*Studies*, June).
John Chrysostom, Preacher. Edward Ulback (*Bibliotheca Sacra*, July-September).
St. John Chrysostom. J. J. O'Connor (*Light*, October).
Eleventh Century Crowns. A Mihalik (*Hungarian Quarterly*, Winter).
Capreolus (1380-1444). Stanislaus Dillon, O.P. (*Dominicana*, September).
Les pontificaux manuscrits des bibliothèques publiques de France. J. Sonet, S.J. (*Nouvelle Revue Théologique*, November).

L'orgue en France du XIII^e au XVIII^e siècle. Pascal Indekeu, S.J. (*Nouvelle Revue Théologique*, November).
Genèse d'une vocation d'Apologiste. J. C. Bégin, S.J. (*Canada Français*, November). Bossuet.
The Craft Guilds of Medieval Louvain. W. J. Marx (*Central-Blatt and Social Justice*, December).
La Papauté et le complot lombard de 771. Louis Halphen (*Revue Historique*, April-June).
A Spanish Internationalism. Hugh Halton, O.P. (*Dominicana*, September).
Comment naquirent nos plus anciennes paroises en Belgique. E. de Moreau, S.J. (*Nouvelle Revue Historique*, September-October).
Die Konzilsarbeit in Florenz, II. George Hofmann, S.J., (*Orientalia Christiana Periodica*, IV, nos. 3 and 4).
La Chiesa di Giorgio in Assisi. Leone Bracaloni, O.F.M. (*Collectanea Franciscana*, October).
The Church Struggle in Germany. A Confessional Pastor (*Hibbert Journal*, October).
The Genesis of the Toleration Reforms in Bavaria under Montgelas. H. C. Vedeler (*Journal of Modern History*, December).
Historians of Hungary. C. A. Macartney (*Hungarian Quarterly*, Winter).
The Holy Crown of Hungary. J. Moravcsik (*Hungarian Quarterly*, Winter).
Elizabeth of Hungary: Saint and Philanthropist. Margaret Condon (*Magnificat*, November).
Nachklänge der Florentiner Union in der Polemischen Literatur zur Zeit der Wiedervereinigung der Ruthenen. B. Waczynski, S.J. (*Orientalia Christiana Periodica*, IV, nos. 3 and 4).
Das Werden und Wirken der Polischen Kapuzinerprovinz vor der Teilung des Reiches (1680-1795). Zdzislaw Obertynski (*Collectanea Franciscana*, October).
Solovieff ("Russian Newman"). A. N. Raybould (*Clergy Review*, October).
Latvia and Estonia and Their Churches. (*Church Quarterly Review*, October-December).

BRITISH EMPIRE

Catholics in England To-day. C. C. Martindale (*Month*, October).
Cuthman: a Neglected Saint. G. R. and W. D. Stephens (*Speculum*, October). St. Cuthman of Steyning, Sussex.
St. Eleutherius and the Conversion of Britain. J. Arendzen (*Clergy Review*, December).
The Nativity Play in Medieval England. R. A. E. Colsell (*Month*, December).
Andrew of St. Victor, Abbot of Wigmore: a Twelfth Century Hebraist. B. Smalley (*Recherches de Théologie ancienne et médiévale*, October).
The World Vision of St. Thomas More. Archbishop Goodier (*Month*, August).
The Northern Convocation and Henry VIII. A. G. Dickens (*Church Quarterly Review*, October-December).
The English Recusants, 1558-1781. Leo Hicks (*Month*, August).
Manning and Newman. James O'Rourke (*Irish Ecclesiastical Record*, November).
Newman: the Preacher. J. L. May (*Clergy Review*, December).
Dr. G. G. Coulton and Cardinal Gasquet. Herbert Thurston (*Month*, December).
St. Dunstan, Great Archbishop and Builder. W. P. Sears, Jr. (*Lamp*, October).
St. Ninian, a Neglected Saint. Halliday Sutherland (*Month*, December) .
The Irish Mission to England. F. R. Montgomery (*Churchman*, October-December).
The Medieval University of St. Patrick's, Dublin. Aubrey Gwynn, S.J. (*Studies*, June).
Irish Links with Bordeaux. Richard Hayes (*Studies*, June).
Galway as a Transatlantic Port. J. J. O'Connell (*Studies*, June) .
Social Revolution in Early Eastern Canada. A. G. Bailey (*Canadian Historical Review*, September).

Marie de l'Incarnation, la "Seconde Sainte Thérèse". F. X. Grondin, S.J. (*Bulletin des Recherches Historiques*, October).

Les titulaires des deux premières églises de Québec (concluded). O. M. Jouve, O.F.M. (*Bulletin des Recherches Historiques*, September-October).

L'Apostat Gavazzi au Canada (1853). Armand Yon (*Canada Français*, December).

John Bede Polding, XVIII, XIX. J. J. McGovern (*Australasian Catholic Record*, October, November).

Die Errichtung des Apostolischen Vikariates Ceylon. J. Rommerskirchen, O.M.I. (*Missionswissenschaft und Religionswissenschaft*, I, 2).

La Mission du Panjab (diocèse de Lahore, Indes anglaises). Emmerich d'Izegem, O.M.Cap. (*Collectanea Franciscana*, October).

UNITED STATES

The Church and Higher Education in the United States. B. J. Kohlbrenner (*Thought*, September).

Le centenaire de la Vérendrye. Msgr. Camille Roy (*Canada Français*, October).

Bases juridicas de la colonización española en América. J. M. Ots (*Universidad de Antioquia*, October-November).

The Constitution and the Church. Thomas Ryan, C.PP.S. (*Catholic World*, October).

Thomas Fitzsimons, Framer of the American Constitution. R. J. Purcell (*Studies*, June).

Chaplain Service of the Navy and the Army: a Review of Notable Developments since the Revolution. T. F. Meehan (*America*, September 17).

Was This the First American Catholic Weekly? J. S. McGivern, S.J. (*Ecclesiastical Review*, November). The *Expostulator or Young Catholic's Guide*.

Margaret Brent. Ruth A. Hudnut (*Thought*, December).

Salmon P. Chase and the Know-Nothings. E. H. Roseboom (*Mississippi Valley Historical Review*, December).

Blessed Frances Cabrini, Citizen of the United States. John La Farge, S.J. (*America*, November 12).

A Forgotten Benefactor of the Church in the United States, I. Willibald Mathäser, O.S.B. (*Central-Blatt and Social Justice*, December). Rev. Joseph Ferdinand Müller.

Memoirs of Lurena Mary Francis, Mother Foundress of the Franciscan Sisters of the Atonement (continued). E. U. Lex (*Lamp*, October-December).

Col. O'Rorke, a Hero of Gettysburg. Ellen R. Jolly (*National Hibernian*, December).

Prelate and Builder: Archbishop Corrigan. Msgr. M. J. Lavelle (*Voice*, December).

Some Ghost Churches. P. L. Johnson (*Salesianum*, October). In Milwaukee archdiocese.

Historic American Buildings Survey. A. C. Guth (*Wisconsin Magazine of History*, September). Some account of St. Peter's, Milwaukee, now "threatened with destruction".

Sourcees for the Study of Oklahoma Catholic Missions: a Critical Bibliography. Sr. M. Ursula (*Chronicles of Oklahoma*, September).

The Pacific Northwest Completes a Hundred Years. G. J. Garraghan, S.J. (*America*, October 8).

Evolution of a Frontier Society in Missouri, 1815-1828, III. Hattie M. Anderson (*Missouri Historical Review*, October). Mention of early Catholic education.

Die Diplomatischen Verhandlungen zur Amerikanischen Intervention in Sibirien, 1918-1920. L. I. Strakhovsky (*Jahrbücher für Geschichte Osteuropas*, III, no. 2).

Elementary Education in the Philippines (1863-1898). Evergisto Bozaco, O.P. (*Thought*, September).

BOOKS RECEIVED

(Mention here does not preclude extended notice in the REVIEW.)

Annuaire General Catholique: Clerge Communautes, Enseignement, Oeuvres en France (Paris: Lethielleux, 1938, pp. 1439. 150 fr.).
A well-arranged volume covering the Church in France and the French colonies in somewhat the same fashion as the Kenedy *Official Catholic Directory,* but with distinctive features which make it "un tableau permanent de l'action Catholique."

Aragonnès, Claude, *Madame Louis XIV, Françoise d'Aubigné, Marquise de Maintenon* (Paris: La Bonne Presse, 1938, pp. 203).

Aspinall, A. Editor, *The Letters of King George IV: 1812-1830.* Published by authority of His Late Majesty, King George V. (New York: Macmillan; Cambridge U. Press, 1938, pp. 1626, 3 vols. $23.00).

Aubrey, Octave, *Napoleon, Soldier and Emperor,* Authorized Translation by Arthur Livingston (Philadelphia: J. B. Lippincott, 1938, pp. 454. $3.75).
An attractive and a comprehensive survey of Napoleon's life from Ajaccio to St. Helena, with twenty-five excellent illustrations. "The author portrays Napoleon's genius and his weaknesses, his triumphs and his failures, brilliantly and with extraordinary insight."

Borden, Lucille Papin, *Once in Palestine* (New York: Macmillan, 1938, pp. ix, 177. $1.50).
A book of meditation as well as a living picture of scenes in the life of Christ.

Braun, F. M., O.P., *L'Evangile devant les Temps presents* (Paris: Desclée de Brouwer, 1938, pp. 145).

Chantal, Sister F., *Julie Billiart and her Institute* (New York: Longmans, Green & Company, 1938, pp. x, 280. $2.40).

Clark, Ruth, *Sir William Trumbull in Paris: 1685-1686* (New York: Macmillan; Cambridge U. Press, 1938, pp. vi, 231. $3.50).

Coulton, G. G., *Medieval Panorama* (New York: Macmillan, 1938, pp. xiv, 801. $4.00).

Dawson, Christopher, *Progress and Religion* (New York: Sheed and Ward, 1938, pp. xx, 263. $.50).

Duffin, Mother Mary G., *Mother d'Youville, Foundress of the Sisters of Charity, Grey Nuns, Montreal* (New York: Benziger Brothers, 1938, pp. 197. $1.75).

Dumond, Dwight Lowell, *Letters of James Gillespie Birney: 1831-1857* (New York: D. Appleton Century Company, 1938, 2 vols., pp. 1187. ($10.00).

Fels, Henrich, *Martin Deutinger: Gestalt und Beurteilung, Lebenswerk, Ernte und Erbe* (Munich: Verlag Kösel-Pustet, 1938, pp. 338).

Ferrell, James, *Selected List of Bibliographies of the Polar Regions* (New York: U. S. W.P.A., Part I, 1938, pp. 41).

Fitzgibbon, Russell H., *Visual Outline of Latin American History* (New York: Longmans, Green and Company, 1938, pp. 111, 203).
Intended to facilitate a quick, accurate and comprehensive grasp of fundamentals regarding Latin American history, this volume is part of the student outline series of which R. I. Carton is the editor.

Forman, Henry Chandlee, *Jamestown and St. Mary's: Buried Cities of Romance* (Baltimore: Johns Hopkins University Press, 1938, pp. xvii, 355. $4.50).

Glass, Sister M. Fides, *The Prince Who Gave His Gold Away: A Story of the Russian Prince, Demetrius Gallitzin* (St. Louis: B. Herder Book Co., 1938, pp. lx, 218. $2.00).

Gumbley, Walter, O.P., *The Cambridge Dominicans* (Oxford, England: Blackfriars, 1938, pp. 48).
By a remarkable coincidence of dates, the English Dominicans who made their foundation in Cambridge in 1238 and who were driven into exile by Henry VIII in 1538, returned to the old English university town in the Spring of 1938.

Hacker, Louis M., *American Problems of Today* (New York: F. S. Crofts & Co., pp. xiii, 354. $2.00).

Haiman, Miecislaus, *Poles in New York in the 17th and 18th Century* (Chicago: Polish R. C. Union of America, 1938, pp. 64).

Haller, William, *The Rise of Puritanism* (New York: Columbia University Press, 1938, pp. 464. $4.50).

Hanna, A. J., *Flight into Oblivion* (Richmond, Va.: Johnson Publishing Co., 1938, xiii, 306).

Holt, W. Stull, Editor, *Historical Scholarship in the United States, 1876-1901, as Revealed in the Correspondence of Herbert B. Adams* (Baltimore: Johns Hopkins University Press, 1938, pp. 314. $2.50).

Houck, Rev. Frederick A., *Man's Triumph with God in Christ* (St. Louis: B. Herder Co., pp. xiii, 244).

Inventory of the Roman Catholic Church Records in New Hampshire. Prepared by the Historical Records Survey, Works Progress Administration (Manchester, N.H., 1938, pp. 127).
The State Director, Mr. Richard G. Wood, deserves the highest possible praise for this inventory which may well be used as a model for all other diocesan archival surveys.

Jacobs, James R., *Tarnished Warrior: The Story of Major-General James Wilkinson* (New York: Macmillan, 1938, pp. xv, 380. $3.50).

Jeffries, Charles J., *The Colonial Empire and Its Civil Service* (New York: Macmillan; Cambridge University Press, 1938, pp. xi, 259. $3.00).

Kuckhoff, Joseph, *Johannes Von Ruysbroeck* (Munich: Verlag Kösel-Pustet, 1938, pp. 319).

Kuykendall, Ralph, *The Hawaiian Kingdom: 1778-1854* (Honolulu: University of Hawaii Press, 1938, pp. 453).

Lathoud, David, *Saint Jean Bosco* (Paris: La Bonne Presse, 1938, pp. 192).

Lawler, Thos. B., *Seventy Years of Textbook Publishing: A History of Ginn and Company, 1867-1938* (New York: Ginn and Company, 1938, pp. 305).

Lieske, Aloisius, *Die Theologie Der Logosmystik bei Origenes* (Münster: Aschendorff, 1938, pp. xv, 230).

Maxey, Chester, *Political Philosophies* (New York: Macmillan, 1938, pp. xiii, 692. $4.00).

McDermott, John Francis, *Private Libraries in Creole Saint Louis* (Baltimore: Johns Hopkins University Press, 1938, pp. xii, 186. $3.00).

McNabb, Vincent, O.P., *A Life of Our Lord* (New York: Sheed & Ward, 1938, pp. ix, 198. $2.00).

Moore, Philip S., and Corbett, J. A., Editors, *Petri Pictaviensis Allegoriae Super Tabernaculum Moysi* (Notre Dame, Ind.: Notre Dame University Press, 1938, pp. xxiii, 214).

Ogg, David, *Europe in the Seventeenth Century* (New York: Macmillan, 1938, pp. xi, 575. $3.75).

Robitaille, Georges, *Montcalm et ses Historiens: Etude critique* (Montreal: Granger Frères, 1936, pp. 237).

Romig, Walter and Co., *The American Catholic Who's Who, 1938-1939* (Detroit: Walter Romig & Co., 1938, pp. viii, 491).

Rusterholtz, Wallace P., *American Heretics and Saints* (Boston: Manthorne & Burack, Inc., 1938, pp. 362. $3.50).

Schaub-Koch, Emile, *Armand Godoy* (Paris: Albert Messein, 1938, pp. 152).

Schmidlin, J., *Histoire des Papes de l'Epoque contemporaine, Tome I, première partie: Pie VII: 1800-1823.* (Paris: Emmanuel Vitte, Traduction de L. Marchal, 1938, pp. 472).

Schnitzler, Theodore Von, *Im Kampfe um Chalcedon* (Rome: Univ. Gregoriana, 1938, pp. 132).

Sheen, Fulton J., *Liberty Equality and Fraternity* (New York: Macmillan, 1938, pp. 187. $2.00).

Sister of St. Dominic, *History of the Catholic Church in the Diocese of Brooklyn* (New York: Benziger Brothers, 1938, pp. 64).

Smith, Waldo E. L., *Episcopal Appointments and Patronage in the Reign of Edward II: A Study in the Relations of Church and State* (Chicago: American Society of Church History, 1938, pp. xv, 144. $2.25).

Stolz, Anselm, *Anselm von Canterbury* (Munich: Verlag Kösel-Pustet, 1937, pp. 335).

Tansill, Charles Callan, *The United States and Santo Domingo, 1798-1873* (Baltimore: Johns Hopkins University Press, 1938, pp. viii, 487. $3.50).

Weber, Sebastiano, *De Singulorum Hominum Daemone Impugnatore* (Paterson, N.J.: St. Anthony Guild Press, 1938, pp. xii, 100).

Williams, Watkin, *Monastic Studies* (Manchester University Press, 1938, viii, 199).

Woodward, E. L., *The Age of Reform: 1815-1870* (New York: Oxford University Press, 1938, pp. xviii, 656. $6.00).